

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LX.

Jackson, Miss., September 29, 1938

NEW SERIES
VOLUME XL. No. 39

Who's Who and What's What

The revival meeting began at Crystal Springs Sunday, Pastor A. B. Pierce being assisted by Rev. Glen Eric Wiley of Grenada.

Sunday was promotion day at Calvary Church, Jackson. There were 1055 in Sunday school. About 200 officers and teachers were presented at the eleven o'clock service. The editor preached. At the night service Rev. W. M. Brown of Pontotoc preached. The congregations were large.

Rev. J. W. Cook has been called to the field recently vacated by Pastor Estes Mason, and he is already at work among them. The field includes the Fayette, Elmo, Union, Pleasant Hill and Allen churches. Brother Cook is an alumnus of Mississippi College and has recently completed his work at the Louisville Seminary. We congratulate the churches on their prompt action and on getting a good pastor.

We feel that you would be happy to know that the Training School of the Southwestern Baptist Theological Seminary opened with a great enrollment. Seventy-five young women from 13 different states and two foreign countries — young women dedicated to the Lord's service who have come to the "Upper Room" to wait, and while they wait are preparing to better serve Him, whom to know is life everlasting. While they are here we covet your prayers and your words of encouragement particularly for your own daughters. The following are in our own home from your state: Omega Nutt, Lena; Louise Smith, Poplarville; and Virgie Therrell, West Enterprise. May we know each other better. — Mrs. W. A. Johnson, Supt. of Women.

There are two essential conditions of a revival which cannot be overlooked. They are forsaking sin and seeking God. And this does not apply in the first place to people who are unsaved but to people who are saved. If an evangelistic conference means primarily a meeting for talking among ourselves, that is not our greatest need. But if when we come together we spend the time on our knees talking to God, then all the artillery of heaven will begin mobilization. Any church can have a revival that wants it enough to pay the price of praying to God and forsaking sin. And if there are only a few souls in the church who will seek the Lord earnestly and honestly, he will come. "If any man hear my voice and open the door I will come in."

On the way to Coldwater Association it was our privilege to spend the night in the hospitable home of Dr. and Mrs. H. L. Martin and their son-in-law and daughter Mr. and Mrs. Kyzar. What fine fellowship with these whom we had known in Clinton when Dr. Martin was secretary of the Education Commission. They have been for five years in the hearts of these people in Senatobia. It was prayer meeting night, and the editor had been asked to speak. It was also the night for election of the church staff for the coming year. The church is well organized. A good congregation was present and there was fine fellowship and genuine worship. Here were friends of the years ago and newer friends. The every family plan has been adopted by the church so that the Record will go to all the membership. Our hosts were gracious enough to take us to the association the next morning.



DR. SANFORD M. BROWN

This beloved brother passed from the sufferings of earth to the glories of the Father's house last week. He had filled many posts of service in God's kingdom with faithfulness and honor. He was born in North Carolina 83 years ago, but in his early ministry went to Missouri. Here he served as pastor, Mission secretary, evangelist, author and editor. He was for many years editor of the Word and Way which he founded, and it was in this capacity that he was most widely known among his brethren. It was our joy and privilege to know him and be with him in many conferences. He was for five years president of the Baptist Editors Association.

Three things seemed to us to characterize his life and ministry. He was a man of fine common sense. He knew what to do and how to get it done. He was also a man of genuine piety and godliness. He loved the Lord and his word and work with a sincere and unflinching devotion. And he was a man who kept sweet through all the years. The fountain of grace within him kept him always from being censorious or harsh. His fund of good humor was a joy to his companions.

For some years his health has not been vigorous, but his spirit was virile. We loved and admired him as did all who knew him well. He was president of the Western Baptist Publishing Co. built largely under his administration. He leaves a son, Rev. J. E. Brown who carries on the work and tradition of his father. We shall miss the face and voice of Dr. S. M. Brown in all our meetings at the Southern Baptist Convention.

In Alabama, according to the state highway patrol over 61% of the accidents on the highway were connected with liquor drinking.

Comes to our desk Vol. 1, No. 6 of The Evangelist. From what we see in it at a glance it seems to be a genuine Campbellite document, which knows no more about the way of salvation than does a last year's bird's nest.

"The Ten Commandments will not budge."

They stand out amid the wreckage of codes and kingdoms. There is not a government in existence today which was in existence when the Lord gave Moses the ten commandments. There is not a system of laws which has survived these intervening centuries. It is just as old Gamaliel said, "If it be of men it will come to naught. But if it be of God—" These ten fundamental laws of man's being are a transcript from the mind of God. They show to us what God is, what he loves and what he hates. They show also his deep and abiding interest in the welfare of men. They have set the standard of conduct for all men for all time. With the interpretation which Jesus put upon them they are guides for conduct today. They tell us our essential duty to God and to men. They are at once our inspiration and our condemnation. No man-made standards of conduct can suffice for us in dealing with God. These words of His abide. One jot or one tittle of the law shall not pass away till all is fulfilled. We have now in the Sunday school lessons an opportunity to study afresh these words which are more enduring than the granite rocks of Sinai. Our Sunday school teachers have here a great opportunity. And we preachers can help mightily if we will preach on the Ten Commandments. They may now become our schoolmaster to lead us to Christ.

Tate County Association met for two days last week with Mt. Zion Church and it has been a long time since the editor of the Record has met as many old friends. Here his father was pastor for many years and both grandfathers and grandmothers were members here. There are still some of the old guard here, and they seem to have obeyed the scriptures to increase and multiply. Dr. H. L. Martin of Senatobia is moderator and business goes ahead on schedule time. Rev. H. J. Rushing is clerk and Deacon M. S. Dougherty is treasurer. Pastor W. O. Beatty was elected vice-moderator. He also preached the associational sermon on Soul Winning. It was scriptural, intensely practical and in keeping with the evangelistic movement among us. Pastor E. C. Horton conducted a good devotional service in the morning and Prof. Douglas the same in the afternoon. Mrs. W. V. Walker read the report on Religious Literature and the editor was given ample time in the morning hour to speak to it. Pastor Huffstatler made a good host and welcomed the people and brother Courson made suitable response. He also preached the doctrinal sermon the second day. The dinner was ample for the large crowd and greatly enjoyed. Mr. Tom, Kyzar helped the spirit of the meeting with two solos. In the afternoon the W. M. U. report was read by Mrs. Turley. The mission reports were read by Pastors Whitten, Hughes, and Vinson and Mr. M. S. Dougherty. The editor was privileged to speak for the work of the Convention Board, receiving a cordial hearing. Mr. Coulter of the Anti-Saloon League spoke of the progress of prohibition in Mississippi. Several churches in this association have the Baptist Record going to every family. Probably the oldest member present was Dr. James Crawford from Hickory Grove Church. The territory of this association has for the editor many of the most sacred associations of his life. We were sorry to miss the second day session.

Sparks and Splinters

Percy Corkern succeeds O. O. Hailey at Independence, La., since the latter came to Georgetown, Miss.

Mr. C. A. Kosanke declines the call to be assistant to the pastor at Brookhaven, much to the regret of his Mississippi friends.

Miss Elizabeth Tinnin, daughter of the Louisiana Baptist editor, was recently married to Rev. Gerald W. Trussell of Ft. Worth, Texas.

Pastor B. C. Land of Winnsborough, La., will have Evangelist W. H. Knight with him in a parish-wide revival the last two weeks of October.

The papers tell us of the assembling of various groups of politicians in the state recently to apportion out the offices among them. Where do "we the peepul" come in?

The old story of the fellow who meant to say "Here she comes" when he saw an automobile coming, but wound by by saying "There she goes," was getting in line to announce the arrival and departure of pastors.

The first two Sundays after Mississippi College opened there were 100 who joined the Clinton Church. The students of M. C. and Hillman College were given a reception on Wednesday night at the church and on M. C. Campus.

After resting his throat for a month on advice of the physician, Pastor G. O. Parker gets back to regular work next Sunday. He has had to cancel some engagements for revival meetings, having spent eight weeks of the summer in this work. The editor supplied for him at Magee Sunday morning and evening.

Dr. E. F. Wright, formerly of West Point, is supplying for the church at New Liberty, Owen County, Kentucky, where he was once pastor of this church, with history running back 130 years and having a long list of eminent pastors. He is occupying the pastorium built for him years ago. His many Mississippi friends greet him affectionately.

Brother T. T. Gooch, the efficient clerk of Yalobusha County Association, in answer to our request sends this information: The churches of this association baptized last year 93 as compared with 124 the year before; they gave to the Cooperative Program \$1,126.07 as compared with \$870.30; to all missions and benevolence \$1,977.33 as compared with \$2,480.28 the year before. Thanks. We should be glad to hear from all the associations.

Last week we had a good revival with the Ozark Church, Itawamba County. There were 31 additions, 24 of them by baptism. Many adults are being saved. Last night at Dennis six adults were saved. Fifteen are waiting baptism here and others will be saved before the meeting closes. Brother A. G. Graham is pastor of both these churches and organized them. He is missionary in spirit, cooperative in efforts and faithful in service. Pray for us. I will be at Glen in a revival there next week.—E. D. Estes, State Evangelist.

Okolona: Dr. H. H. Hargrove, pastor of the Columbus Avenue Baptist Church of Waco, Tex., and a former Mississippian, assisted in our annual revival services here at Okolona from Sunday, August 28, through Thursday, Sept. 8. Dr. Hargrove brought some soul stirring and uplifting messages to growing congregations each day and night. Every phase of the work of the church has been helped because of these services and messages. On Thursday night, Sept. 1, during the meeting three men were ordained to the work of the diaconate. They were: brethren Merle Graham, C. E. Thompson, and Arthur Quinn. On Sunday night, Sept. 11, at the close of the evening worship hour the ordinance of baptism was administered to twenty-two candidates. Seven others came by letter. We praise God for these visible results and move onward for Christ at Okolona. Pray for us.—R. B. Patterson, Pastor.

It is said that in Vienna all editors of church papers are required to submit their copy to government censor before publication.

Dr. Jno. W. Decker will represent Northern Baptists at the International Missionary Council meeting in Madras, India, this autumn.

In the United States there is one motor car for every four and one-half people; in the world one for every 48.

The Kansas City Baptist Seminary, H. E. Dana president, will open a night school, using Bales Baptist Church building.

Latest reports from Mrs. Edgar Godbold of Kansas City indicate that she has greatly improved, though still far from well. Our brother, Dr. Godbold and his wife has the sympathy of their many Mississippi friends.

An exchange announces that the program of the Baptist World Alliance meeting in Atlanta next summer will be built around three main themes: Evangelism, applying Christianity to World Conditions, and World Peace. 50,000 people are expected.

"The Canadian Broadcasting Corporation will not permit the radio to be used in Canada to advertise distilled liquors, wine, or beer. Why can't we do the same thing? We have just as much sense as the Canadians, even if we don't always act like it."—Ex.

"No one of us can be sure that his country or even his home is safe... Conditions of wholesale chaos will not develop over night; but it is clear that the present trend is in that direction and the longer this drift continues the greater becomes the danger that the whole world may be sucked into the maelstrom of unregulated and savage economic, political and military competition and conflict."—Secretary of State Cordell Hull.

It is not considered ethical among golfers, we are told, for any one to speak or move about when a player is wiggling around to get himself into the proper attitude of body or frame of mind to make his best possible stroke. Well, why on earth can not people in church when the man of God is bringing his message, trying to drive home the truth, or lead a soul to decision, why can they not sit still and keep quiet and keep their eyes on the preacher? Surely getting a soul into the kingdom is of more consequence than getting a golf ball into a hole.

Those who fraternized amicably with the Greek Orthodox Church last year at the Oxford and Edinburgh Conferences and were planning one big union of all the "churches," are now expressing mortification at the unbrotherly attitude of the Orthodox church in Greece in having laws passed in Greece which provide fines and imprisonment for those who try to make converts to any other church, school children are made to go to the Orthodox Sunday schools, literature is censored and put under ban. A Christian Science church has been closed and an American Protestant minister refused permission to land in Greece. The tiger will show his teeth and claws.

Everybody is listening to the latest radio announcement as to what conclusions are reached with reference to Czechoslovakia, hoping more for peace than for righteousness. It is a queerly complex situation. Here is a nation born of the World War, made up of several different races, German, Slavic, Polish and Hungarian: whether or not the making of this new nation out of so many heterogeneous elements was wise or not is a question. This situation too was born of previous wars between Russia and Austria and Germany. But the nation was made and its sovereignty and independence guaranteed by the allied nations who made the terms of peace. Now comes Germany and proposes to undo it all by force if necessary, and the nations which covenanted to protect the new nation are refusing to accept responsibility for it. We are primarily concerned about the moral aspect of the whole thing. The world is heading for chaos when international covenants mean nothing. When men and nations cannot trust one another then comes social disintegration and the dictator.

N. F. METTS

Brother Metts after serving his generation according to the will of God fell on sleep at his home in Oxford Sunday night, Sep. 18. He was 85 years of age. For some time he has been in poor health and his death was not unexpected. His service to God and his fellowmen through the years had made others rich in grace and for him an abundant entrance into the everlasting kingdom. He was licensed to preach in 1882 and ordained in 1886. He had served churches mostly in Mississippi, but had worked also in Tennessee, Oklahoma, Missouri and Arkansas.

Brother Metts leaves his widow, five daughters and four sons, three of them Baptist ministers. The sons are, J. M. Metts of Clinton, I. F. Metts of Jackson, D. M. Metts of Hamilton, Brooks Metts of Oxford. Another son Rev. J. C. Metts died in Oklahoma.

The funeral service was at Oxford, attended by a large assembly to witness their high esteem of their friend, conducted by Dr. Fr. Moody Purser of Oxford, Rev. Jno. Thompson of Meridian and Rev. H. L. Whitten of Coldwater. Burial was in the cemetery of New Hope Church where he was pastor for 35 years.

In twenty-five years Moffatts translation of the Bible has been reprinted 73 times.

Eight were received into the Newton Church Sunday, the eighteenth.

Rev. J. H. Grime, aged 87, of Tennessee who has baptized thousands of people, recently baptized his only grandson, a boy nine years of age.

Occasionally some one writes to the Record blaming the paper for mistakes in the figures reporting church contribution. In most cases the figures are correct, but in no case is the Baptist Record responsible for them whether right or wrong. We publish the figures as they are given to us.

"What Is Wrong With The Movies" is a 35c booklet by Rev. Jno. R. Rice of Dallas, Texas, published by Zondervan Publishing House of Grand Rapids, Mich. This is something that our generation has to face and study in the interest of morals and religion. Get the book, read it and pass it on.

Associations meeting next week: Jones County at Centerville Church, Oct. 4; Panola County at Good Hope Church, Oct. 4; Tishomingo County at Mt. Moriah Church, Oct. 4-5; Smith County at Burns, Oct. 5; Union at Fayette, Oct. 5; Pike County at Fernwood, Oct. 5-6; Jackson County at Vancleave, Oct. 6; Winston County at Macedonia Church, Oct. 6; Chickasaw County at Mt. Olive Church, Oct. 6-7; Covington County at Cold Springs church, Oct. 6-7; Gulf Coast at Biloxi, Oct. 6-7; Holmes County at Lexington, Oct. 6-7; Mississippi at Ebenezer, Oct. 6-7; Neshoba County at Linwood Church, Oct. 6-7; Pearl River County at Bethel (Buck Branch) Church, Oct. 6-7; Itawamba County at New Hope Church, Oct. 7-8.

One of the most pitiable things in all our denominational work is to see some preacher get all soured and turn to snarling at everything that other folks are trying to do. It is the worst exhibition of a dyspeptic stomach imaginable. In it everything sours, and nothing agrees with the poor fellow. He complains about everything that is done and everybody who is trying to do anything. We have known a few such and in every case they have been men who have had the benefit of denominational help in some way and then turned against the people or boards or institutions that gave them a living. It is their special desire to start a paper and tell the world how the whole denomination is going to the "demnition bow-wows" or has already gone. In some conspicuous cases of this kind these people with a grouch have a dark spot somewhere in their past, which has taken them into the courts, and having become cross ways with the world, the whole world seems to have gone wrong. It is a pitiable case of perversity.

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A TABLE OF BAPTIST TRAGEDIES— A MIGHTY CHALLENGE

This factual demonstration is taken from the actual records of the Baptist churches of the Southern Baptist Convention for the year 1937 from the "Southern Baptist Handbook of 1938"—the greatest book on evangelism among Baptists published in a generation. It is the record of 24,671 churches state by state and association by association. This table is only a small part of this monumental record.

STATE	No. churches which had no baptisms in 1937	Percent of churches	No. churches which had no revivals	Number of churches that baptized over 100	No. unchurched above 10 yrs. old (white)
Alabama	602	26	330	5	612,719
Arizona, S.	4	25	x	0	182,175
Arkansas	203	23*	217	3	619,027
D. of Columbia	3	10	x	0	136,156
Florida	204	25*	201	3	490,583
Georgia	626	24*	343	6	608,205
S. Illinois	258	43*	178	0	555,230
Kentucky	634	30*	469	3	871,811
Louisiana	199	22*	106	2	216,342
Maryland	23	23*	x	0	411,935
Mississippi	331	21*	228	0	304,984
Missouri	696	40*	528	2	1,123,185
N. Mexico	49	33*	23	0	99,602
N. Carolina	614	24*	438	2	700,792
Oklahoma	198	18*	122	13	1,181,864
S. Carolina	258	21*	225	1	241,844
Tennessee	582	21*	403	4	845,056
Texas	584	21*	452	32	1,897,641
Virginia	337	29*	390	2	575,809
Totals	6,405		4,653	78	

*Plus
x—No Report

The "Handbook" gives in another place 23,467,782 unevangelized of all ages in the South. They are around the corner from 24,000 Baptist churches. What a task!

Explanations and Suggestions

1. These figures are compiled from Dr. All-dredge's "Handbook." It can be bought from any Baptist book store and costs \$1.00. It should be studied by Baptists everywhere. This is only a small part of what it contains.

2. The great need is more soul-winning pastors and other leaders.

3. There is a crying need for closer and better state, associational and church organization for soul-winning, more attention given to pastorless, weak and rural churches.

4. There are 6,000 pastorless churches and 5,000 churchless preachers. Can't we do something to bring these together or train more and better preachers.

5. There were 6,400 churches with no baptisms and 4,653 with no revivals and thousands of revivals with no baptisms. Where lies the blame? Is it in the ministry?

6. There were only 78 churches in the South that baptized over 100—only four that baptized over 200. It took more than 23 Baptists to win one soul to Christ. We must improve the soul-winning of our Baptists or be counted a sorry lot of Christians.

7. I suggest that every state secretary, every editor, every associational missionary, every pastor secure, study, analyze—and tell the people in all areas about the tragedies and glories of our record, that the Brotherhoods, the W. M. U., the B. T. U., the Sunday schools and the churches have study courses in this remarkable book on evangelism. There is enough in it to sadden us, send us to our knees in tears and supplications, and to encourage us and challenge us all to go afire with hot hearts to preach, teach, organize and press the battle to the gates for these 24,000,000 lost souls just around the corner from our 24,000 churches. Enough personal soul-winning for four and one-half million Baptists.

8. Look on page 8 and in other places and find the standing of your state as to soul-winning per capita. Arizona is first—11+ per member. District of Columbia is lowest with 23 per capita. All are low enough to shame all of us.

Let's change these figures in 1939 by winning, baptizing, enlisting and training millions who are now lost, lost, lost!

9. This compilation is made by L. R. Scarborough, president of the Southern Baptist Convention, as a message—facts to make us see the need of doing something about our obligation to Christ and to a lost world. We are able through Christ to do much more and we ought to do it at once.

Four and one-half million Baptists are near 24,000,000 lost and Christ commands us, "Follow me and I will make you fishers of men." "Go and I will go with you. Teach them, win them, baptize them! Train them!"

—BR—

THE S. S. TEACHER'S OPPORTUNITY Eldridge B. Hatcher

—O—

He can get honey out of the lion's carcass. The subjects for the Sunday school lessons for this quarter (Mirabile Dictu) are human characters, —Caleb, Deborah, Gideon—sinners like ourselves. The lesson helps expositions are built around these characters, and the teachers who follow the lesson helps are probably parading these characters to the front of the stage each Sunday,—with the attention of the scholars fixed chiefly upon them, and with these scholars going from the class with their thoughts filled with the characteristics and acts of these persons. And yet in our churches today may be found men and women as brave as Deborah, or Joshua, and as devoted to God as Ruth or Caleb. One would judge from our Sunday school literature—valuable in many respects—that the Bible was written for the purpose of calling our attention chiefly to the virtues and abilities and triumphs of these men and women. Think of it! These weak, sinful folks had careers so striking and characters so wonderful that God decided to write a Bible to tell us about them that we might study and imitate them.

And yet there is Christ, proclaiming: "Be ye therefore perfect even as your Father which is in heaven is perfect." How dare we point others to a lower standard. Christ is referring to these Old Testament Scriptures, which we are studying in the Sunday school, said, "These are they that testify"—not of Abraham and Peter but—"of Me." Moses wrote of Me." It is painful to say it, but the present men-centered, Christ-neglected treatment of the Bible today is the tragedy at the heart of our Sunday school system.

Teacher, the supreme subject of those lesson verses each Sunday is God. The Bible, was written to reveal God to us that we might understand how loving, merciful, patient and powerful is our heavenly Father. Read the chapters carefully and you will see that God is the chief Figure and Actor carrying forward His redemption program and using the human characters as His instruments. Will you spend your time therefore on these characters or on the God of those characters who is giving them whatever good qualities they exhibit. Treat the lesson verses as written to show chiefly, not what the human characters did, but what God did through them, AND ALSO what God desires to do through us today if we, like the Bible characters, surrender and yield to Him. That is your opportunity!

—BR—

A CALL TO YOU

—O—

Some lonely one is calling now to you;
Calling to you whose care-free heart is gay;
Some lonely one who is misfortune's prey
Whose happiness you could no doubt renew.
A cheerful word would bring a smile to view;
A kindly deed would bring a holiday
Where loneliness against delights inveigh,
And closes every joyous avenue.

A lovely soul enchained to loneliness
Is pining in a prison cold and dark
While birds are singing in a smiling sky.
A bit of love would end this harsh duress,
And set mute lips to singing like the lark,
Causing your joy to swiftly multiply.

—W. J. Robinson.

PRAISE YE THE LORD Ernest O. Sellers

—O—

Praise is not peculiarly nor particularly confined to and expressed by Christians. "With Zeus let our song begin," sang a poet 400 years before the days of Jesus Christ. Hebrew prophets, long before the Apostle Paul began to write, again and again burst forth in doxologies of praise to Jehovah.

In every age Christians have taken time to cultivate worship and praise. Dr. Rolland W. Schloerb, ("God in our lives") suggests that we ought to concern ourselves with the place, the object and the fruit of worship.

Every ritualistic body places praise and worship among the highest virtues of the Christian religion. The act of religious adoration, the sense of the presence of God, certainly deserves more thoughtfulness and consideration, both in our daily lives and as used in our church assemblies. Praise is an expression of thanksgiving and gratitude. "A person is in distress when he has nothing to praise." The charge that many go to church to get, or to use the object of worship, we fear is too often true.

Praise is not only "comely" but it should so spring from thankful hearts that when we gather in our places of assembly we will bring with us the spirit of worship. Praise that springs in gratitude from the heart, that is cultivated in the home and in daily life, will properly express itself in the assembly of God's people. Other praise is most apt to be but sounding brass or tinkling cymbal.

The world famous (or infamous?) hymn of hate of World War days revealed the heart condition of those who wrote and sang it. Christians have no place for hate but they do have abundant cause to rejoice in the majesty of creation and the care of a heavenly Father. The Christian's ocean indeed is wide and his boat is small but the hairs of his head are numbered and not a sparrow falls unnoticed.

The Christian rejoices in a God of power but he worships a God who in Christ Jesus redeems, saves, guides and protects. That man becomes like the object he worships has often been noted. "The Great Stone Face" transformed the lad of Nathaniel Hawthorne's story. Comparing ourselves with others leads to pride and self deception. Comparing ourselves with the object of our adoration leads to self-examination and to improvement. "The prayer of confession is not far from the hymn of praise."

John the Divine rapturously exclaims,—"we shall be like Him for we shall see Him." Worship . . . worth-ship . . . also produces worth. Going through religious forms, "doing church work," may easily become a grind when it is divorced from the worship and praise of grateful and appreciative hearts.

—The Baptist Bible Institute, New Orleans.

—BR—

Coldwater Association voted at its recent session to change the name to DeSoto County Association, inasmuch as all the churches composing it are in that county. Years ago the Coldwater Association included churches in DeSoto, Tate, Marshall, Tunica and Panola counties. Most of this territory has been reorganized on county lines.

The church at Hernando finished its week of celebrating by having a home-coming day Sunday. Dr. R. B. Gunter preached Sunday morning on Missions and the Church. The new building is beautiful and meets every present need of the church work. The church will celebrate its centennial in 1940.

From President W. E. Holcomb of the Mississippi Woman's College we learn that the enrollment this year is nearly 50% above last year, with students from eleven different states, and transfers from 16 other colleges. Every graduate of last year is employed; every music graduate engaged in the field of music, and every commercial student engaged to teach commercial work. Every B.A. graduate that wished to teach is teaching in high schools.

EDITORIALS

SHALL BAPTISTS BE FORCED TO SUPPORT CATHOLIC SCHOOLS?

That's what we are facing today, and the answer must be given without long delay. A bill is before the U. S. Congress, called the Harrison Education Bill, which calls for appropriation of money raised by taxation to provide support for Catholic schools. Of course that is not written into the wording of the bill, but that is what is into the wording of the bill, but that is what it does.

The Baptist people of America are in favor of education, as most other people are. They may be in favor of larger appropriations by the federal government for educating the youth of America. But they are emphatically not in favor of turning over money raised by taxation to support Catholic schools, nor schools of any religious denomination.

This bill undertakes to attack objectionable features to a proposed law which would otherwise be acceptable. That is the way mischievous measures get enacted into law. The devil would have you legalize lotteries, gambling and liquor selling and such like to take care of the poor, the aged and the infirm. Or shall we say that some people wish to hitch the devil to their wagon and make him pull in their harness to accomplish some benevolent purpose.

So this bill rides into favor by its appeal in behalf of education. It is made alluring to the people of the South by promise of special favors to be shown in the needy sections of our country. But it does this by abandoning the American principle of separation of church and state. In this case it is the state doing the work of the churches and for the churches. The bill provides that parochial schools may benefit by the money thus given just as the state and county public schools benefit from it.

The Catholic church has always been opposed to the bill, or the purpose of the bill as heretofore advocated, until now, when the bill has been amended as to make possible appropriations for the benefit of Catholic schools. This alteration was secured by the efforts of a Catholic Committee on Education, appointed by President Roosevelt. The whole committee, it is said was never given an opportunity to vote on this particular alteration but it was inserted on the insistence of the Catholic priest.

...We are at the parting of the ways in America. It is to be decided whether we will adhere to the spirit of our constitution, and avoid the entanglement of church and state, or whether we will be victims of the insidious and insistent propaganda of the Catholic church for state aid to Catholic schools.

SPENDING LIFE OR INVESTING IT

There is a world of difference between spending and investing. When a man spends his money it is gone. If he invests it he is apt to have something to show for it permanently. He invests his money that he may keep it, not lose it, not waste it, not allow it to lie idle; but that he may have some permanent security and may draw dividends from it as long as he lives.

So we also speak of spending our time. We spend an hour at some recreation, or we spend a day in pleasant fellowship with a friend. Or we say of some man that he spent his life at such an such an occupation or on some enterprise; or even that he spent it in some worthless or foolish project.

Likewise the Bible speaks of spending money for that which is not bread, Is. 55:2. We read also of the woman who had spent all she had on physicians and was no better, Mk. 5:26. We read of spending time to no profit, Acts 17:21, the Athenians spent their time in nothing else but hearing and telling some new thing. In Job 21:13 we are told of people who spent their days in wealth. Ecclesiastes 6:12, "All the days

of his vain life he spent." Of the prodigal son it was said, "When he had spent all, there arose a mighty famine." Isaiah 49:4, "I have spent my strength for naught."

On the other hand what we have may be invested rather than spent uselessly and wastefully. In Ephesians and in Colossians Paul tells the Christians to whom he writes that they are not foolishly to throw away their time and thus their lives but they are exhorted to invest it: "Look therefore carefully how ye walk, not as unwise but as wise, redeeming the time because the days are evil. Wherefore be ye not foolish but understand what the will of the Lord is."

Every man must decide whether he is going to spend his life or invest it. The only permanent investment is in the things of the kingdom of God. Lay not up for yourselves treasures on earth, but treasures in heaven. And you know the story of the man who had big crops, but made the fatal mistake of not being rich toward God.

MY PEOPLE

There is probably no passage of scripture that has been more often called to the minds of Christian people the past summer than the one in Second Chronicles 7:14, "If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins and will heal their land." We hope it will continue to be used until it is demonstrated in practice and experience.

But this is a good text in preaching only when the preacher sticks to his text. In that it is not different from others. We are not now making use of the verse, but of only two words in it, "My People." Let us not skip that when we read it or preach it. If we do it will do no good to try to interpret the rest of it.

One can hardly fail to be impressed, when he reads this and similar passages in the Old Testament, with the tenderness and affection with which the Lord used the words. That is what inspires hope and confidence in the very beginning. God's love for his people, his tenderness in dealing with them, his devotion to their welfare must be remembered if we understand anything he says to them. The right approach, the right atmosphere, the right state of mind is necessary if we understand what God says to us. The tone in which words are spoken are often more significant than the words themselves. You can say "Come here" in a tone to draw a timid child to you; or you can say it in a tone to frighten the child half to death and make him wish to take to his heels. And when God says, "My people," you must know that he is putting into the words the infinite tenderness of a Father's heart. Read any prophet of the Old Testament and this truth will be seen in every one of them. God yearns over his people and seeks in every way their highest good.

And this in spite of the fact that they have sinned and turned away from him; yea because they have sinned and gone astray from him. He begs them to return unto him, and promises to return to them. He says, "How can I give thee up." He puts it into the strongest possible words: "They say, If a man put away his wife and she go from him, and become another man's, shall he return unto her again? Shall not that land be greatly polluted? But thou has played the harlot with many lovers; yet return again to me, saith the Lord, Jer. 3:1.

There is another truth that must not be lost sight of, it is that the Lord puts the responsibility for national and spiritual recovery on his people. There can hardly be a question or a doubt that responsibility for moral declension must be laid at the doors of God's people and spiritual recovery must depend on them. Judgment must begin at the house of God. There can be no great, deep, wide and permanent revival except it includes and probably begins with Christian people.

There can be no revival at all except in them. There may be a difference between a revival and an evangelistic meeting. A certain number of

unsaved people may be reached even when there has been no great revival. We may gather a limited number into the church without the church being specially awakened. But there are disadvantages in this. One is that those who are saved in the meeting will stand little chance of spiritual growth and development. The other is that the crop of converts will be limited and will tend to grow fewer and fewer from year to year.

A good farmer will so cultivate his ground that it will produce a little more every year. A sorry farmer will allow his land to deteriorate, to run down and produce less and less. So a church that is genuinely awakened will have larger results from year to year but if there is no real revival among God's people you will have a lot of wornout land that is turned over to briars and thorns. If we wish our work to be genuine and widespread and enduring we must have an awakening among Christian people.

HOW THE MONEY CAME

We still have much to learn from our New Testaments. This goes for the money question as for all other questions. There can be no doubt in the mind of anybody who reads the New Testament that Jesus taught the duty of giving. We should rather say the blessing and the privilege of giving. You don't have to go farther than the sermon on the mount as found in Matthew and Luke to learn this. Jesus made it plain that there will be no loss to any man because of giving, but quite the contrary; that it would come back to him in "good measure, shaken down, running over."

There is no difficulty in getting money for all good causes when people really believe what Jesus says, when we have a faith that make us alive to God and to the needs of the world. But it takes something more than instruction to get people to give. It takes a good case of religion. And where you have a case of Holy Ghost religion you don't have to pump money out of people with any high pressure schemes and appeals.

If you will read the first few chapters of Acts you will find out how the money came. There is not an intimation that any appeal was made for help. They didn't have to pass the hat or send out a committee to get subscriptions. All they had to do was to appoint somebody to handle the money that was given and see that it was equitably distributed. We are not making any objection to passing the hat, nor to sending out a soliciting committee. That is an accommodation to a low spiritual condition among the church members.

But what we are pointing out is that when the Holy Spirit came on the people, the church at Jerusalem, the giving broke loose like a flood. The fountains of the great deep were broken up and the hills and mountains were submerged. There will be no shortage of funds when the Holy Spirit comes on the people.

There are people whose conception of the Holy Spirit's working is confined to feeling good. There is a group of Christian people whose one and only and unfailing sign of the presence of the Spirit is the ability to speak with tongues. But Paul in the twelfth chapter of Romans lists giving as one of the workings of the Spirit of God. Holy Ghost religion will loosen a man's hold on his money and make him glad to use it for the glory of God, for the salvation and relief of others. A tight-fisted man can lay no claim to having Holy Ghost religion.

One lesson of all this is that if our churches expect their members to do more for the cause of Christ, or if our boards hope to enlarge the giving of our churches we must begin at the right place, seek the coming of the Spirit of God upon the preachers and churches in great power and mighty demonstration.

At Griffith Memorial Church Sunday night there were nine additions by baptism and seven by letter. Pastor L. W. Ferrell preached on "The exceeding sinfulness of sin."

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Since the many churches have increased writer that churches this before sending State Convention are willing creased, they to vote for increasing the messengers, so instructing mediately to indebtedness. increasing the instruct the increasing o

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Convention Board Department

R. B. GUNTER, Cor. Sec'y.

INSTRUCT MESSENGERS

Since there has been so much complaint in many churches because the State Convention has increased its indebtedness, it occurred to the writer that it would be well for all Baptist churches this year to instruct their messengers before sending them to the next session of the State Convention November 15th. If the churches are willing for the indebtedness to be increased, they should authorize the messengers to vote for an increase. If the churches favor increasing the indebtedness and so instruct their messengers, this should mean that the churches so instructing their messengers will begin immediately to provide for the paying of such indebtedness. If the churches are not in favor of increasing the indebtedness, they should then instruct their messengers to vote against the increasing of the Convention's indebtedness.

A democracy should have all the information pertaining to the operation of its affairs. The information should be carried back to every member and when churches instruct their messengers and the messengers comply with the instruction, we may expect the support of the churches in carrying out the orders of the Convention.

NOT OPPOSED TO CHANGES

Something has been said recently through the Baptist Record concerning changes in the State Convention program of work and the change in the Board's set-up, etc. We should not be afraid of changes. Complaint is sometimes made that we tinker with the machinery. This is frequently necessary in order to make progress.

This writer would be glad for all board members to come to the pre-Convention board meeting prepared to suggest any changes which may be necessary for increasing the efficiency of the State Convention Board. If changes are necessary, they should be recommended by the State Board to the Convention. This does not mean that any other member of the Convention is prohibited from suggesting changes, but the board members are expected to be on the alert and to think ahead.

THE BAPTIST EDUCATION COMMISSION

Some believe that the work of the Baptist Education Commission should be separated from the work of the State Convention Board. If the work can be improved by a change, then all should welcome the change. With an indebtedness of more than half a million dollars, the Convention will need for many years to come someone who can assist in raising funds with which to meet the indebtedness. If the State Convention Board could be relieved of all this responsibility, it could give itself solely to mission work. There is great need for an increase in this phase of our work.

Whatever changes may be suggested, we should endeavor to make sure that the program can be financially supported. Our indebtedness is already far too large.

OVERHEAD

It seems that there is some dissatisfaction because of overhead expenses. It will be well for all to ascertain what is included in the overhead expenses. This will be furnished at any time upon request. It should also be remembered that funds paid out for some of the overhead pay the expenses of some of the most important work that is being done. For instance, the salaries and expenses of the W. M. U. department are counted in the overhead expenses. But there is no phase of the Convention's work which is carried on in a more systematic way than is the W. M. U. work. The editor's salary is counted

in overhead, but who would think of carrying on the work without an editor? The deficit on the Baptist Record is carried in the overhead, but what denomination would think of doing its work without a paper?

In saying the above, there is no opposition on the part of the writer to make any changes which may be helpful. Let us find all the facts and then use our best judgment.

DENOMINATIONAL PAPERS

A letter comes from Dr. F. M. McConnell, editor of the Baptist Standard of Texas, revealing certain facts and asking for suggestions. He states that the Baptist Record is sent to 14,658 homes. He supposes that there are three Baptists to each home. By this reasoning he finds that there are 73,946 Baptist homes in Mississippi which do not receive the Baptist Record. It is reasonable to suppose that these families need the paper as much as do those who are now receiving it. His letter and figures have provoked some thinking.

If we believe that by sending the paper to each Baptist home the gifts to denominational work will be increased, then why not give the paper to the other 73,946 Baptist homes and reach three times this many Baptist homes? Under the present rate charged to families when the paper is placed in the homes of half the families of the church, the additional cost to the Convention would amount to approximately \$74,000. If the receiving of the paper increases gifts, it would be reasonable to suppose that there would be an increase of \$1.00 in gifts per family. This would result in an increase of \$74,000.00 which would pay the additional cost with just one dollar given by each family of three members.

Another saving could possibly be made by decreasing the length of articles which are now carried in the paper. This would enable a reduction in the size of the paper. There would possibly be no objection to reducing the size, except by those who read every word in the paper. More people would read were the articles short. If writers would state the facts at the beginning and then quit, the purpose could be served. Then by so great an increase in circulation the cost of printing the paper could be reduced and the advertising rates could be greatly increased. This is at least something to think about.

—BR—

LET'S GO

By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

GOING PLACES

Ruleville:

We recently arrived in Ruleville about thirty minutes before time for the W. M. U. business meeting. Mrs. Mize of the Orphanage and Miss Waldimera Almeida of Brazil were with us. As always, pastor and Mrs. Bell were most gracious and combined the Sunbeams, Y. W. A.'s and W. M. S., so all three of the visitors could speak. We gave our time to the others as Ruleville has had the EF plan almost as long as we have been circulation manager. In fact, as we recall it, Ruleville was the first church to adopt it after our connection with the Record, followed by Drew. And other Sunflower churches seeing how well it works have followed suit and now Sunflower County is one of the best Baptist Record counties in the state.

Pastor Bell is too modest to send much Ruleville news to the Record but from a member of the Ruleville church we found out a few of the many good things about the work at Ruleville. One thing is that the people are greatly in love with the Bells. Recently they gave them a trip to California.

Ruleville Baptist Church has been in a state of perennial evangelism since last September—1937. During this time there have been one hun-

dred and four additions, all of them coming at the regular services of the church without any special season of revival effort. Half of these additions have been by baptism. In every department of the church attendance has doubled, and a great spiritual atmosphere predominates. Sunday school and Baptist Training Union study courses were unusually well attended, and preparation is now under way for courses in October. During this time all bonds and interest have been met promptly, the building has been repaired, new pulpit furniture and communion table bought and paid for, and a beautiful baptistry window paid for and installed. These extra efforts of the congregation have not interfered with their gifts to outside causes. Much of this atmosphere can be attributed to the fact that every family is getting and reading the Baptist Record.

Sunflower County's subscribers are as follows: Indianola 8; SUNFLOWER 68; Dockery 2; BLAINE 18; ROME 5; Doddsville 7; Parchman 1; ROUNDABOUT 11; WADE 11; RULEVILLE 90; INVERNESS 65; MOORHEAD 76; DREW 90; Fairview Church 20.

Alcorn County Association:

Alcorn County Association met with Kemp's Chapel Church where Rev. J. H. Adams is pastor. The house was full before the meeting began and stayed that way.

E. E. Hooker was elected moderator and he and all the Alcorn County people were most gracious to us. We were given a good place in the morning to explain the EF plan and in the afternoon we had a good place to tell about the Cooperative Program.

J. O. White was elected clerk and C. C. Rinehart treasurer.

We could not stay for the second day but before we left we did hear an old time gospel sermon by State Evangelist E. D. Estes and a speech on the Cooperative Program by Dr. T. W. Young that was as good as any we have heard in a long time.

One brother, (a layman) liked the details of the EF plan so well that he spoke out in meeting and assured us that his church could and would adopt it soon.

Alcorn County has subscribers by post office as follows: Corinth 30, Glen 3, Rienzi 6, Kossuth 15.

Jasper County Association:

Jasper County met at Bay Springs. How those Bay Springs folks do entertain!

Reports were well prepared and the moderator knows how to stay on time.

Officers elected were: Moderator, S. E. Sumrall; Clerk, W. J. Shoemaker.

Jasper County's subscribers are listed as follows: Moss 1, LOUIN 40, MONTROSE 7, Stringer 9, BAY SPRINGS 30, Heidelberg 21, Vossburg 4, Fellowship 11, New Friendship 10.

We were given time to tell about the EF plan and later a good period to tell about the Cooperative Program.

Chester (Choctaw County):

Rev. J. W. Middleton is the esteemed pastor of these good people. And though it is an afternoon appointment we found a well filled house for the preaching service.

Five recent steps are among the year's progressive moves: remodelled the church; painted the church; added Sunday school rooms; bought a piano; adopted the EF plan.

Under the leadership of Hudie Ray, the Sunday school is making progress as shown above.

Choctaw County has subscribers as follows: Bluff Springs 1, Blythe Creek 1, Bethlehem 1, Beulah 1, New Haven 2, New Zion 1, Mt. Moriah 2, French Camp 1, Clear Springs 2, ACKERMAN 105, and 6 Ackerman R. F. D., Weir 1, Mt. Pisgah 5, FELLOWSHIP 48.

Okolona:

We found Okolona in the midst of a revival led by Dr. H. M. Hargrove of Waco, Texas. But the deacons were kind enough to give us a hearing after the service.

One member said that there was more harmony in the church than for a long time. They

(Continued on page 8)

EMPHASES IN EVANGELISM IN THE LIGHT OF RELIGIOUS EDUCATION

Dr. W. L. House

The stage is set for a great evangelistic effort among Southern Baptists. For several years the feeling has been growing in the hearts of many people that as a denomination Southern Baptists should be winning more people to Christ. Several factors have entered into the development of this spirit. The Five Year Promotional Program launched three years ago by the Sunday School Board under the leadership of its secretary, Dr. T. C. Holcomb, awakened individuals to the fact that such a great territory may be efficiently organized for enlistment. The whole program of this movement has emphasized reaching needy communities.

The reestablishment of the department of Evangelism of the Home Mission Board under the leadership of Dr. Roland Q. Leavell did as much as anything to intensify the belief that the denomination should be reaching more people for Christ. City-wide and association-wide revivals have been conducted under the leadership of this department eventuating in glorious results.

This growing spirit was further climaxed by the election of Dr. L. R. Scarborough to the presidency of the Southern Baptist Convention when it met in Richmond last May. This was not simply a tribute to him as a denominational leader, but it was in reality the turning of an entire denomination in the greatest undertaking of its history to a leader the major passion of whose life has been evangelism.

This spirit is one in which the Southwestern Seminary has already shared and to which it is destined to contribute more in the future. Evangelism has been the keynote of this institution since its organization. The president has occupied the chair of evangelism, and in no other theological institution has there been such a consistent emphasis upon personal soul-winning. That note has been paramount not only in the field of theology but it has been a consistent part of the curriculum in the field of church music and religious education. In addition to preachers; musical directors, church secretaries, educational and recreational directors, and all workers who have had contact with the Seminary have gone out to become personal soul-winners.

Those students of other years have had a part in creating sentiment which now is rapidly culminating in a sweeping evangelistic effort. The students who are now here and who will come here in the future will serve to keep that spirit alive. When one views the possible results of the success of such a movement, he is amazed because of the far-reaching influences involved. When in Texas alone, during a state evangelistic campaign in 1937, seventy-five thousand people were won to Christ, one immediately visualizes thousands upon thousands of redeemed souls through a Southwide program of evangelism. When one thinks further that the Baptists of the world are regarding this campaign with prayerful and earnest interest, he immediately realizes that here in the South there may be germinating the greatest revival in history. With these events transpiring, it seems that the meeting of the Baptist World Alliance next year in the heart of the Southern Baptist Convention territory is providential. Through this meeting our denomination will have an opportunity to influence the world for Christ.

As the eyes of this great host are turned upon our territory, it might be well to give at least passing consideration to the area which is to be evangelized. In recent years the South has been in the national spotlight because of economic conditions existing in this section. On August 12 the National Emergency Council brought to the attention of President Roosevelt the findings of its survey. This council in its sixty-page report revealed several salient facts concerning conditions in the South. According to this statement:

"The average income in 1937 was \$314 compared to the \$604 in the rest of the country. The

richest state in the South ranks lower in per capita income than the poorest state in other regions.

"The assessed value of taxable property in the South in 1935 averaged only \$463 per person, while in the northeastern states it averaged \$1,370.

"The South, with one-sixth of the nation's school revenues, educates one-third of the nation's children. The endowments of all the colleges and universities of the South are less than the combined endowments of Harvard and Yale.

"Four million Southern families, representing one-half of the total in this region, should be rehoused.

"Lacking capital of its own, the South has been forced to borrow from outside financiers and thus to relinquish control of much of its property and industry to investors from wealthier sections.

"The South loses more than three hundred million dollars worth of fertile soil every year by the process of erosion."

The findings of this committee no doubt have done much to focus the attention of the entire nation upon our territory. This report without question has included the liabilities of our section but does not mention our greatest assets. The South has often been referred to as "The Bible Belt," but this intended slur is the South's greatest bulwark. Nowhere will you find a greater group of God-fearing, God-honoring men, women, and children who still believe that the Bible is the inspired word of God and that God hears and answers prayer. The strength of any nation is not in its economic security but in the character of its people. As the national government seeks to rehabilitate the South, as industrialists come to invest their capital in our realm, and as improvements are made, we as Christian people will have an unparalleled opportunity for evangelism and development.

Since these facts are true and since soul-winning is the finest of the fine arts, evangelism should be put on the soundest basis possible. A period of special activity in preaching and personal work is fraught with many dangers as well as many possibilities. Extremes must be guarded against and all that is done should look forward to a program which will be lasting in its influence.

Evangelistic efforts have frequently failed to accomplish their purposes because of a lack of understanding of the factors involved. There has been a need for some time to properly clarify evangelism in the minds of many. It has been variously construed and possibly no one definition is entirely suitable. As a practical interpretation it might be well to say that evangelism is the process of guiding a person into a right relationship with Christ through the conversion experience and the assumption of the further responsibility of his Christian growth and training. In too many cases religious workers have been guilty of simply leading people to an acceptance of Christ and have assumed that following that experience everything would be all right. They forget that the person who has found his Saviour is a new born babe and must have spiritual nurture as a new-born child in the physical world must have proper food and care. One preacher has said that "Baptists are like Johnson grass, they multiply and scatter." If he is correct, his statement only proves the need of greater work. If we accept a definition for evangelism that includes the plan of conservation, then we must admit that a campaign covering every community in eighteen Southern states is fraught with many difficulties. Evidently there are some emphases which need to be given in an effort of this kind. These apply not only to a mass movement but to any program of evangelism centering in the local church.

The first emphasis needs to be the proper approach to child evangelism. The average age of conversion is being lowered. Sunday schools have greatly improved their work in recent years. Much attention has been given to grading, the selection and training of teachers, the im-

provement of teaching conditions, and the development of the curriculum. Because of these factors, children are accepting Christ at an earlier age than heretofore. Some are being converted at five, six, and seven years of age.

With their life span before them such children may be exceedingly useful for Christ if properly directed. Because children instinctively imitate and desire to conform to the pattern of conduct of those about them, mass evangelism is an unwise method to use with those below the junior age in Sunday school. Unless wisely handled it is also a dangerous instrument to use in winning juniors. Therefore, the pastor, the educational director, volunteer Sunday school teacher, and parents must either train themselves or be trained in how to win the child to Christ. In most cases it has been found that a person must first win the child to himself before he may introduce him to his Saviour.

Children do not have a background of theological terms. They understand the vocabulary of their parents and no doubt are unfamiliar with the words which a pastor would use; hence, there is the difficulty of a suitable vehicle of thought which will assist the pastor in making himself clear to the child. This requires a technique as skillful as any in the minister's life and activity. There is a need for a study and mastery of the psychology of child life, for an understanding of the problems and needs of childhood, and the technique of explaining salvation in simple terms.

The most satisfactory way is in the presence of parents and in the quiet of the home atmosphere. Recently a little girl called her pastor over the telephone making an engagement with him to come to her home to talk with her about becoming a Christian. Her mother had counseled with her, and they had agreed upon this procedure. With the mother's help, the child had a happy experience of accepting Christ as her personal Saviour. Of course, where there has been no home atmosphere and where the parents are indifferent, the task is harder but still may be accomplished if the workers will take time to understand the child, his nature, and his needs.

Some do not believe in trying to win the child to Christ. Certainly too much initiative should not be taken and there should not be a spirit of coercion, but it should be remembered that the rays of the sun are reflected in a tiny dewdrop just as much as in a beautiful lake. A pastor told recently of an eight-year-old child who came down to accept Christ following the service on Sunday morning. His first question was, "Do you want to accept Christ as your Saviour?" to which question she immediately replied, "I want to real bad."

If children are given the proper background for their religious experience and care is taken to explain as simply but as positively as possible the steps involved in conversion, they will prove to be glorious members of our churches and useful in the days ahead. When the personal worker invests his time in this manner, giving the child the proper religious concepts, much of the period of doubt and indecision of later life will be taken out of his experience.

Another emphasis should be a renewed effort toward reaching young people. Youth has taken the spotlight in the realm of church work more completely in recent years than ever before. For a long time young people were not encouraged to engage actively in service for Christ. When the B. Y. P. U. was struggling for recognition there were many who felt that young people were not capable of having any part in kingdom enterprises. The period of tolerance has passed in the denomination, but there is still a great need for the utilization of young people in the program of the church. Without question youth makes a decision for or against Christ which is likely to be an attitude throughout life. Failure on the part of any church to make provision for its young people will result in that church's eventual suicide.

(Continued next week.)

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Tabernacle Church, St. Louis, F. W. Varner pastor, begins the erection of a new auditorium.

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"MY STATE FOR CHRIST"

By Walter M. Gilmore, Nashville, Tenn.

The above slogan selected as the subject of the program for State Mission Day in the Sunday schools, October 23, is most arresting and challenging. Dr. John D. Freeman, Jr., Nashville, State Mission secretary of Tennessee, prepared the program in behalf of the special committee consisting of himself, Secretary J. W. Merritt of Georgia, and Dr. Hight C. Moore, Nashville, Tenn., and did a most excellent job. Instead of marshalling a mass of state mission statistics, he has used a number of gripping human interest stories illustrating the work in different sections of the country.

The South has become a great Baptist stronghold largely because of the virile state mission programs that have been persistently pursued through the years in the states included in the Southern Baptist Convention. If we are to maintain our position in the future, this policy must be continued even more vigorously. Our people must be kept aware of their opportunities and responsibilities for making their state distinctively and definitely Christian. This is the purpose of State Mission Day in our Sunday schools. It can be made tremendously helpful and worthwhile if our pastors and Sunday school leaders will give proper emphasis to the program and see that it is effectively carried out.

Aside from acquainting our people with the religious conditions and needs of our State, State Mission Day furnishes an opportunity of going "the second mile" for State Missions. To be sure a part of every dollar given through the Cooperative Program goes to State Missions, but this is extra, "over and above" our regular offerings according to the repeated action of the Southern Baptist Convention. It will save the day for State Missions and greatly strengthen the hands of our over-burdened State Mission secretaries. Furthermore, it offers an opportunity to many in our churches and Sunday schools, who do not contribute regularly through the Cooperative Program, to have some worthy part in making our beloved state a better place in which to live and work.

A State Mission Day program has been sent to each Sunday school superintendent in your state. If extra copies are desired order from the Sunday School Board, Nashville, Tenn., enclosing a dime for each copy, The Teacher or The Sunday School Builder for October, which carry the program.

BAPTIST STUDENT SECRETARY AND THE JUNIOR COLLEGE

Otho A. Eure

The junior colleges in Mississippi are here and our young people are attending them by the multiplied hundreds. These schools are so scattered over the state that every section of the state is easily reached by one of these schools. Because of this and because of the new roads there is an ever widening circle from which students attend these junior colleges in buses, returning home each night.

These day students not only present a challenge to us but are a great opportunity at the same time. An opportunity to influence and build up our Baptist leaders of tomorrow. The great majority of those coming in on the buses come from the rural sections, where we have about 90% of our Baptist churches.

Many, too many, of these churches are served by pastors who must live some distance and come to preach only once a month. Any one will admit that no young person who is attending an up-to-date junior college can be challenged by such a program in the church. Many are not fully aware that we have a real worthwhile program.

With a B. S. U. secretary making the many contacts with the students that can be made, many of them will be led to a greater work for the Lord in their own local church. Surely there is a great field for development.

NEGRO BAPTISTS ARE IN

By L. R. Scarborough

I had the pleasure recently of attending and speaking to two national negro conventions of Baptists—one at Fort Worth, the American National, presided over by Dr. Prince of Galveston; the other at St. Louis, The National, presided over by Dr. L. K. Williams of Chicago.

Both were largely attended by messengers from all over the United States. The meetings were harmonious and marked by great enthusiasm and power.

It was a thrill indeed to speak to them on our Southwide Revival, and urge them on their own initiative and organization to join us in seeking to win lost men to Christ. They unanimously and heartily accepted the Southern Convention's invitation and challenge, and voted to go out after lost men in all the areas of the United States. The conditions of Pentecostal revivals were accepted by them, and it is expected that all their forces will participate.

They can help us to lead many whites to Christ, and we can help to lead many negroes to Christ, if we will.

I have known and greatly valued Drs. Williams and Prince for many years. They are both great leaders. They will help us and we will help them in this great task.

SANFORD M. BROWN

Rev. Sanford M. Brown, editor since its establishment in 1896 of The Word and Way, Baptist denominational paper published in Kansas City, Mo., passed away peacefully at his home Sept. 24, 1938. He was 83 years of age.

He was born in Yadkin County, North Carolina, July 12, 1855. He was ten years old at the close of the Civil War when the state was bankrupt and during the years when he should have had the advantage of public education he was practically deprived of the educational advantages enjoyed by young men of our day. However, being the son of a Baptist minister, who without the advantages of any sort of schooling educated himself not only by general reading but by mastering the school books of his time. The son along with six brothers and two sisters who grew to manhood and womanhood was especially favored by the influence and help of intelligent parents who subscribed for and kept in the home especially religious and secular newspapers. The subject of this sketch especially availed himself of every privilege which came within his reach, not only in his native county but in adjoining counties of attending excellent private schools in which he met his own expenses in one way and another. He procured a good education, especially in English and some other languages as well as in some sciences.

On a fifth Sunday in August, 1875, Sanford M. Brown was ordained to the Baptist ministry in the old home church, Flat Rock, where his father was pastor forty-two years, and in March, 1877, he removed to Missouri where he has resided ever since.

Soon after arriving in Missouri, the summer Mr. Brown was twenty-two years of age, he was called to his first pastorate at Pleasant Hill, Mo. Here he was greatly blessed, baptizing in one revival meeting fifty-six converts nearly all of whom were grown people. After a pastorate here of more than three years, he was called to Butler, Missouri, where he remained more than four years. Here, too, he was signally blessed, baptizing eighty-nine persons as the result of one revival meeting. From Butler in 1884 he was called to St. Louis and became one of the editors of the Central Baptist. In 1886 he was elected corresponding secretary of the State Mission Board of the Missouri Baptist General Association which he held practically six years. Meantime, in connection with his work as secretary, he organized Tabernacle Church in Kansas City and at the end of eight years resigned the church to devote his time to editing the Word and Way, published by the Western

Baptist Publishing Company which he founded in 1896.

In 1897, he became pastor of a new church, then called Michigan Avenue, where he held the pastorate for thirteen years and built a church of 500 members which he took back to Tabernacle in 1910 and was pastor for three years and six months, resigning the church with 1100 members in order to devote his entire time to editing the Word and Way. During his pastorate in Kansas City he established missions and organized churches which are now Leeds, Rock Hill, Michigan Avenue and Forest Avenue. In 1912, the Western Baptist Publishing Company purchased the Central Baptist at St. Louis and the Word and Way is the Baptist denominational paper for Missouri, edited and largely owned by Mr. Brown and his son, Joseph E. Brown. Some forty years editor, thirty years pastor, having held meetings in which more than 10,000 persons have confessed the Savior, dedicated over 300 meeting houses, written six books, "Church Organization and Work," "Woman," "The Cross of Christ," "The Gospel in Nature," "Regular Baptism" and "The Triune Name." He is also author of four song books, "Gospel Alarm," "Missionary Triumph," "Songs of Zion," No. 1 and No. 2, and is the author of more than fifty songs. A brief story of a long, eventful life, Mr. Brown thinks that the greatest earthly blessing that can come to any man came to him when on November 9, 1887 he was married to Lulu, daughter of Dr. Joseph Everingham of Butler, Missouri, who became a real wife—the mother of his children, Joseph, Sanford and Edith. The second son sleeps in France, having died in action in the World War. The older son is preaching the gospel. The daughter is married to a Christian gentleman and the son and daughter have each two sweet little boys who are a consolation to their parents and their grandparents. They all reside in Kansas City, Missouri.

William Allen White, well known editor of Emporia, Kansas, in a straightforward, honest and courageous way, told the International Management meeting in Washington, that if employers could get away from the slipshod social viewpoint and labor could get away from class consciousness, we could get out of the mess we are in, and wouldn't need any legislation on pensions, unemployment and labor.

Pastor D. W. Moulder reports: Meeting at Lorena, J. W. Walker preaching, 20 additions, fourteen by baptism. At Liberty, G. O. Parker preached, 13 additions, six by baptism. At Pine Grove G. O. Parker preached; 20 additions, 12 by baptism. At Concord Hollis Benton preached; 22 additions, 18 by baptism. At Sardis, S. E. Nix preached; 17 additions, 14 by baptism. In the churches where he is pastor, brother Moulder has welcomed this summer 154 new members, 108 by baptism. He has conducted 85 funerals this year.

A pastor writes: No pastor can afford to be without the denominational paper. It should be in the membership of every church. Every Baptist owes it to himself and to his church to subscribe for the state paper. One can take eight or ten Baptist papers for the price of one daily paper. It is just as important, and much more so, to know about the affairs of our great denomination as it is to know about worldly affairs. Personally, I am just as much interested in the kingdom of my Lord as I am in the kingdom of the devil. I tell my people so, and the state paper goes to every home. The price of one package of cigarettes each week will more than pay for the paper.

A psychiatric board was testing the mentality of a Negro soldier. "Do you ever hear voices without being able to tell who is speaking, or where the sound comes from?"

"Yes, suh," answered the Negro.

"And when does this occur?"

"When I'se talkin' over de telephone."

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
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Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

INTERMEDIATE G.A. HOUSE PARTY, OCTOBER 7-9

Mississippi Woman's College, Hattiesburg.

Opening meeting, 5 p. m. Friday afternoon, Oct. 7. The House Party closes with lunch on Sunday.

Bring towels, sheets, Bible, New Intermediate G.A. Manual (or 10¢ for one).

Bring white dress (if in coronation service) or "party dress" if a queen, queen with scepter or queen regent.

\$2.00 is the cost for the whole time. Do not arrive before Friday afternoon as the college is not expecting you.

Send list of those planning to attend to Miss Cleo White, Station B, Hattiesburg, by Oct. 4.

Talent Time: Each G.A. represented will be expected to provide a number for this program.

Miss Carrie U. Littlejohn, principal of the Woman's Missionary Union Training School of Louisville, Ky., and Miss Pauline Cheung, a Chinese student in New Orleans, are to be our out of state guests for this meeting.

Looking forward to all Intermediate G.A.'s being present!

The following excerpts from letters, indicate progress in the Lord's work:

"Had another day on a high plane at Jeff Davis, Whitesand, yesterday. Wonderful reports for Jeff Davis, good attendance and good spirit. It was the best meeting I ever attended in Jeff Davis and this has been their best year, (met goals, every department showed marked progress) since I have been in the work. I am so proud of both Jeff Davis and Lawrence this year. Lawrence had eleven societies represented and eleven presidents stood at one time and rendered reports."—Mrs. I. L. Toler, Eighth District Chairman.

Dear Miss Traylor:

In response to the appeal for Baptist Hospital, we sent them a box valued at \$21.17. Last week we observed three days of prayer for State Missions, had an average attendance of twenty-nine and the collection was \$142.00. The day we studied of work among the Negroes, we had two of the leading members from two colored churches in town to meet with us and tell us something of the work they are trying to do. It was very interesting and a bit revealing as well to hear them tell in their own way of their work, which of course is much the same locally as ours. Had our associational W. M. U. meeting this week with the Hebron church. Had good attendance and a good meeting.—Mrs. D. M. Garner.

DR. MADDY AND PARTY IN AFRICA My Matthew T. Andrews

The queen of Sheba on the occasion of her visit to King Solomon, was not more amazed at what she saw of the glories of the ancient kingdom than were the members of our party at what we saw in Nigeria. I have felt for a long time that our people in the homeland think in terms far too small of our mission work abroad. Both in the Orient and now in the dark continent of Africa I have been ashamed of my preconceptions of the extent of our missionary enterprises. Truly, the half has never been told.

TOURING—We landed at Lagos, Southern Nigeria, June 30, and spent three days there

where Dr. Scott Patterson heads our Baptist Academy, and where our reception was most cordial. From there we began our itinerary, touching as many stations as our limited time would allow. Most of our travelling was by automobile, led by our tireless superintendent, Dr. George Green. We used two cars and pick-up truck to carry luggage.

HOPE LONG DEFERRED—Our people at home can hardly imagine the expectant attitude our dear missionaries, both foreign and native, had developed toward our coming. In the eighty-eight years that Southern Baptists have been doing mission work in Africa, no official representative of the Foreign Mission Board has ever visited this field. Promises have been made from time to time, but providential interventions have delayed their fulfillment. With all their predilections toward idolatry, these people all but idolize our executive secretary. Throngs follow him wherever he goes and hang upon his words as they are interpreted to them.

MISSISSIPPI'S CONTRIBUTION—The Davids and Lumbleys of Mississippi, and that veteran missionary, Dr. Moses Stone, figured largely in the founding of the mission at Lagos. Dr. W. J. David secured in gifts from his friends in South Mississippi the brick and the lumber that built the first meeting house. The lumber was cut from the stand of virgin yellow pine for which Mississippi was noted. The material was loaded on a sailboat on the Atlantic coast in 1885 and brought to Lagos. Only a short time ago the old structure was torn down to make way for a new one. Dr. Maddy and I will return home each with a walking-stick made from a heart pine rafter taken from the old building.

THE FOUNDATION MISS REAGAN LAID—Our school in Lagos, where the lamented Miss Lucile Reagan of Big Springs, Texas, spent her best years and fell a victim to yellow fever, is a marvel. Not many foreign missionaries have left the impact of a highly trained and godly life that Miss Reagan did. The touch of her kindly heart and her skilled hand and brain is seen and felt throughout the institution. Dr. Patterson is keeping the school up to the high standard Miss Reagan had set for it. Its work is recognized as having unusual merit. Honor graduates are admitted to the University of London without examination and graduate students are given more than a proportionate share of the government positions in the province. Ambassador Wassom, our representative at the Court in Lagos, had us to tea one afternoon and without solicitation spoke in glowing terms of Southern Baptist Missions in Nigeria. He said in substance that none went beyond them and few equalled them in results toward improving social conditions and elevating the life of the people.

ENCOURAGEMENTS—It is worthy of note that of the 800 students attending our school, 200 are from Mohammedan families. This testifies to the hold the school has on the heathen population. In point of scholarship, the faculty will compare favorably with those in our schools of like grade at home. The old First Church is strong and has a scholarly and popular native pastor. The Second Church is likewise self-supporting and has just completed a handsome new building, without expense to the Foreign Mission Board. This church is without a pastor at present, but one of the Christian teachers is acting as pastor until one can be secured.

THE LABORERS ARE FEW—The Mission in Lagos is in a healthful condition and full of hope for the future. A well trained couple must

be found to take the place of Dr. Patterson, who consented to come back and carry on until Miss Reagan's successor can be found, and who is doing it to the entire satisfaction of our board. The crying demand everywhere is for more trained missionaries to take the places of those falling by the way and to open new fields hitherto unentered.

Will Southern Baptists earnestly pray the Lord of the harvests to supply the needed workers?

GOING PLACES

(Continued from page 5)

are supporting all phases of the work and this year will show quite an increase in Cooperative Program support.

The deacons liked the E F plan and have since recommended it to the church.

Chickasaw County's subscribers are listed below. Woodland 4, HOUSTON 95, OKOLONA 70, Houlka 1, PLEASANT RIDGE CHURCH 9.

Olive Branch:

"Baptistically" speaking, there is no depression at Olive Branch. Pastor H. J. Rushing is leading the people in a great way.

The Sunday school under the leadership of J. W. Norvell, is making rapid progress.

Mrs. M. B. Brewer is president of the W. M. U. and is doing a good job.

The principal of the high school and the grammar school are both graduates of Mississippi College. The pastor has a standing engagement for a weekly chapel talk at each school.

The deacons left their work at a busy hour to hear about the E F plan and liked it. They hope to adopt it soon.

Eudora:

The Eudora saints are happy over their new church building which was recently completed free of debt.

Rev. E. C. Horton is the pastor and the folk are rallying to his leadership in a worthy way. All organizations are functioning.

DeSoto County's subscribers are listed as follows: HERNANDO CHURCH 52 and 2 R. F. D., Olive Branch 11, Horn Lake 1.

WHERE THERE'S A WILL—

The low price of vegetables at Crystal Springs helped prevent the adoption of the E F plan at Crystal Springs but the pastor, Rev. A. B. Pierce, did the next best thing. He made some plans and worked the plants. Result, 117 subscriptions last week.

With a heavy church building debt, Richton felt that now was not an opportune time, but Pastor T. L. Coulter knew that the Record would help and so he did as Pastor Pierce did. Result, 19 Record subscriptions.

Any church could have a goodly number of subscribers if—

Pastor J. B. Gonja reports a good meeting at New Zion Church, Simpson County, in which the church was greatly revived and 19 were added to the church, 17 of them by baptism. He was assisted by Rev. Elton Barlow, a student in the Baptist Bible Institute, who with his wife also led in a Vacation Bible school with an attendance of near 50. The Mt. Zion Church will have a home coming day the third Sunday in October, with services morning and afternoon and dinner served at the church. All old members are invited to return. A great congregation is expected. Rev. R. A. Langley will preach in the morning and Rev. Oscar Byrd in the afternoon.

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for a change. If you do not send in your
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East Mississippi Department

By R. L. BRELAND

Wealth of Friendship

One of the finest earthly treasures
is real friends and true friendship.
Nothing can take their place. Too
often we fail to appreciate our
friends and more often we fail to
express our appreciation of them,
and try to make up for this neg-
lect by sending flowers to their
funeral. That is too late for them
to get any joy out of them. Better
scatter flowers along the pathway
of our friends while they live and
can enjoy them—tell them that you
appreciate their friendship now.

One seldom appreciates his friends
as he should until he is placed
where he really needs friends. I
have been so situated recently and
I rejoice to say that friends were
not lacking. I found them where I
did not know they existed. From
all sections came messages, pray-
ers and well wishes. My good doc-
tors helped in things more sub-
stantial than mere words. The hos-
pital did the same. When any real
need arose some friend or friends
supplied it. Truly, "Friends are bet-
ter than gold."

When it was announced that I
could take short auto trips, friends
were ready. One friend specially
proved his loyalty. He is a very
busy man, but any time he thought
I needed an outing he would come.
Such show of friendship can never
be forgotten. His memory will
linger with me, along with hundreds
of others, as long as life continues.

Recently a good friend over at
Meridian, Mrs. Mary Rush Riddle,
a long-time friend, sent me a little
book on friendship, "From Me To
You." It is filled with short selec-
tions from various writers on
friends and friendship. Thus am I
reminded as I read from this book
of this good lady's friendship and
that of many others. In this book
these words I find written by Euri-
pides: "It is a good thing to be
rich, and a good thing to be strong,
but it is a better thing to be loved

by many friends." I find it so.

Dear friends everywhere, I greet
you! You may never know how
much comfort and cheer you have
brought to me, for I am unable to
send a personal message to all; but
remember that down in my heart
there is an abiding feeling of love
and friendship. With Frank D.
Sherman I say: "My only prayer
is, while I live — God make me
worthy of my friends." And the
greatest friend of all is Jesus.

—O—

With regret I learned of the death
of Rev. Noah Francis Metts, of Ox-
ford, on September 18th. He was 85
years old and for 52 years he had
been an ordained minister of the
gospel. He served many churches
and did much good in the world.
He has four sons who are ministers
of the gospel. He served New Hope
church as pastor for 35 years. Two
funeral services were held, one at
Oxford and one out at New Hope.
His influence will live on with those
whom he labored and helped. May
the Lord console the wife and chil-
dren.

Rev. R. L. Ray of Pontotoc was
in Yalobusha County recently and
preached for Pastor Crumby at
O'Tuckalofa. Brother Ray is one of
our good young preachers. He is
pastor of Abbeville Baptist Church
and some others. He has one Sun-
day that he can give in service to
some church that needs a good pas-
tor.

One of the members of Hollandale
Baptist Church with whom I con-
versed recently reported that Pastor
E. L. Douglas is doing a good work
there and is well liked by his peo-
ple. He has been in our state for
only a few years but has made a
good record since coming here from
Arkansas.

Mrs. Jack Yancy, writing from
Pittsboro, Miss., says: "Maybe it's
because I'm weak, both physically
and spiritually, that all my problems
have to be carried to the Lord in
the early morning hour or at the
close of day, but why shouldn't I?
There is no greater Physician, none
so wise and surely no one that can
give the calm, peace and restful-
ness as the Allwise One." Paul
says, "When I am weak, then am I
strong." That is a good way to
start and close the day by carrying
your problems to the Lord. May He
be comfort and health to this good
woman.

Deacon J. F. Provine has been
superintendent of the Coffeeville
Baptist Sunday school for more
than 45 years in succession. He was
recently elected for another year.
Can that record be broken? Tell us
about it.

Dr. Clyde L. Breland, pastor of
First Baptist Church, Richmond,
Ky., says: "The meeting at Cumber-
land, Ky., is said to be the best at-
tended in years. Last night's con-
gregation was said to have been as
large as was ever seen in the church
building. . . . Quite a goodly num-
ber have united with the church,
some from other denominations,
some by profession of faith, some
by letter. The pastor says that, if
nothing more were accomplished, it
would still be one of the most con-
structive meetings in the history
of the church."



Northern beauties who enrolled at Blue Mountain College last week reveling in their first cotton on a plantation near the college. Top, left to right: Willabelle Wilson, Carmi, Ill.; Dorothy Reeder, Carbondale, Ill.; Betty Ross Harriss, Pinckneyville, Ill.; Lauralee Silver, Toledo, Iowa; Marion Dempsey, Lexington, Mass.; Jean Allan, Valhalla, New York. Center: same girls on load of cotton waiting to be ginned. Bottom: looking for boll weevils. Miss Reeder is the daughter of Dr. E. W. Reeder, general secretary of the Illinois Baptist State Association, and Miss Wilson's father is superintendent of the Illinois Baptist Orphanage. Miss Dempsey's father is a member of the faculty of Massachusetts State College. In telling why she choose Blue Mountain College, Miss Dempsey wrote: "Its fine Christian spirit; reports from various pastors in both North and South."—Miss Tom Womack, Secretary.

Over 300 at prayer meeting in
Clinton Church last week.

Dr. J. Christie Pool and his wife
return to their work in Africa, sail-
ing from New York Oct. 13, on the
S. S. Hamburg.

In the twelve associations in Ok-
lahoma already reporting there
were 1050 more baptisms this year
than last. If this ratio holds up, it
means an increase of 3000 baptisms.

At last report Evangelists B. W.
Walker and Otis Thompson were
having a great meeting at Poplar-
ville, using a large tent to seat the
people.

Maniac Hitler boasted to the
world in his speech about what he
had done to build up an army and
now dares the world to knock the
chip off his shoulder. It would not
be surprising if somebody knocks
the whole block off.

Information comes to us that Rev.
W. A. Roper has resigned the care
of the McCool and McAdams church-
es in Attala County, where he has
served effectively for many years.
His home is in Meridian.

Pearl River County Association
meets at Bethel (Buck Branch)
church Oct. 6-7. The revival meet-
ing in this church begins Monday
night, Oct. 3, N. L. Roberson as-
sisting Pastor Eli Callahan.

Rev. Elton Barlow preached in a
meeting at Chapel Hill Church
which is now without a pastor since
the resignation of brother Owen
Williams. The meeting lasted four
days and there were four additions
to the church.

Evangelist A. D. Muse was re-
cently in a county-wide evangelistic
campaign in and around Dunlop,
Tenn. Every rural church and school
in the county was reached, under
the direction of the associational
missionary. Brother Muse says there
are some of the finest Baptists in
the world in these mountains, and
some of every desirable sort. Later
he spent two weeks in a meeting
in Dayton, Tenn.

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Sunday School Lesson

Prepared by
By HIGHT C. MOORE

THE ONE TRUE GOD
Exodus 20:2, 3; Isaiah 45:22; Mark
12:28-34; I Corinthians 8:4-6
Notes Analytical and Expository

1. Serve God as Our Sovereign.

(1) Our duties to God who is our divine lawgiver and leader take precedence over our duties to ourselves and our fellow men. To Israel, gathered in awe on the little plateau dotted with their tents, God spoke from the towering abrupt height with cloudy cap vivid with lightning and reverberant with thunder. First he revealed himself as their God who had led them out of Egypt. Then he proclaimed the fundamentals of his law. The first Table of the Decalogue dealing with our duties to God contains our Commandments in which respectively Jehovah permits no rival, no formality, no sacrilege, and no desecration. Stating it positively, we may say that in these first four words from the Mount, the Lord demands submission to his sovereignty, sincerity in his worship, consistency in his service, and conformity to his law. (2) Our duty of submission to his sovereignty is taught in the First Commandment: "Thou shalt have no other gods before me." There is no room for two thrones in any life, and God must be supreme. Polytheism, or the doctrine of many gods, is here given a death blow. And with it goes atheism, or the doctrine of no god, and pantheism or the doctrine that God is everything; and even deism which, while recognizing the existence of God, denies revelation and rejects Christianity. God is sovereign, and before him we must bow with submissive hearts and obedient lives. This First Commandment is the bedrock of religion.

2. Trust God as Our Saviour. Here is a mandatory invitation. It comes through Isaiah from God who is our only Saviour. It is for everybody even to the remotest corners of the earth. It bids the sinner look in faith to God who will wash away every stain. It promises free and full salvation from the dominion and consequences of sin.

3. Love God as Our Lord. The question was raised as to the Great Commandment in the Law of Moses. That commandment was not a matter for theological disputation as the rulers made it, but of divine interpretation and application, as Jesus showed the inquiring scribe. Thus the First Table of the Decalogue, dealing with duties to God, is summarized in the one great Commandment: Love God supremely. For, love of God covers the four commandments requiring submission to his sovereignty, sincerity in his worship, consistency in his service, and conformity to his law. Similarly, the Second Table of the Decalogue, dealing with duties to man, is summarized in the commandment: "Love thy neighbor as thyself. Thus six commandments are covered: For, love preserves the

home, values life, insures social purity, respects the rights of property, seeks and spreads only the truth, and crowns itself with unselfishness. The scribe saw and seized the point and Christ commended him.

4. Know God as Our Father. Paul was writing the Corinthians about meat offered to idols. Ability to eat the sacrificial meats without harm was possible to him who knew fully what he was doing. However, a mere knowledge of facts could not settle the question in all its bearings. So Paul makes a triple contrast with this incomplete and unsanctified knowledge: First, with love, for knowledge inflates as a bubble, while love builds up as a temple; next, with perfect wisdom, for the conceited man knows nothing yet as he ought to know; and lastly, with loving omniscience, for the devout heart is known of God fully, approvingly, and in great mercy. There are two features of that knowledge which enabled the Corinthian Christian to partake of sacrifices without harm to himself: First, since an idol is an emblem of nothingness it could be argued that meats are not affected by being offered; and again in the ardent belief in the one and only God the question of food was considered irrelevant and unimportant. Certainly belief in the one God as contrasted with the numerous non-existent deities of pagans, is a central truth solving a thousand problems and slaying unnumbered heresies. Who is the one God? "The Father"—dearest name for God—the originating source of all creation and the one goal for the believer. Who is the one Lord? Jesus Christ the efficient agent in all creation and the Redeemer of the saved. Such knowledge imparted a power of resistance to the lesser vices connected with idolatrous sacrifices.

MY SUMMER'S WORK

"The Lord hath done great things for us, whereof we are glad."

I assisted Pastor Glenn Smith in a revival at Deemer beginning the second Sunday in June. There were nine additions for baptism.

The first Sunday in July we began our revival at Sallis. It was my privilege as pastor to bring the messages. The song services were under the direction of Rev. Zeno Wells of Mississippi College who proved himself an efficient chorister, as well as a personal worker. The revival closed with eight additions to the church, four of whom came for baptism.

On the second week of July we were with Rev. L. G. Sansing at New Ireland Church of Newton County. We found at this place that a revival was already in progress. Pastor Sansing conducted the song service in a very able way and did much personal work. The Lord rewarded us with fifteen additions, 9 for baptism.

The fourth week of July carried me back to my old home church, Shelton, in Jones County, to assist Pastor Gaston Mooney of Clarke College. This was a glorious week for me as I was privileged to preach to many relatives and boyhood friends. Here the Lord was truly

with us. The church was greatly revived and the meeting closed with thirty-four additions. Thirty-two for baptism.

The fifth Sunday of July marked the opening of a great revival at Sharon, Jones County, where as pastor I was assisted by Rev. L. G. Sansing of Mississippi College, who did an excellent piece of work as an evangelist. Each message was very timely, as well as inspirational. There were seventeen additions, sixteen by baptism.

First Sunday of August brought us to the good people of Bethlehem, Jones County. Again we were privileged to have brother Sansing preach for us here.

The conclusion by all was that we had truly had a spiritual revival with twenty-seven additions, twenty-four by a profession of faith.

The second week of August we opened our revival at Jerusalem in Attala County. Brother Sansing also assisted us here. Although there were no additions, the spirit that still prevails among the people is proof that we had a God-sent revival.

G. W. Smith, Sallis.

INGERSOLL GOT MORE THAN HE ASKED FOR

It is said that the late Robert G. Ingersoll, well-known infidel, used to tell this story:

"I was never nonplused but once. I was lecturing one night and took occasion to show that the resurrection of Lazarus was probably a planned affair to bolster the waning fortunes of Jesus. Lazarus was to take sick and die. The girls were to bury him and send for Jesus.

Lazarus was to feign death till Jesus should come and say, 'Lazarus, come forth.'

"To emphasize the situation I said, 'Can anyone here tell me why Jesus said, 'Lazarus, come forth'?'"

"Down by the door a palefaced, white-haired man arose and with a shrill voice said, 'Yes, sir, I can tell you! If my Lord had not said, 'Lazarus,' he would have had the whole graveyard of Bethany coming out to Him!'"—Ex.

SHARON, JONES COUNTY

After five years of successful labors with the good people of Sharon Church, Jones County, Pastor G. W. Smith tendered his resignation on Sunday, Sept. 11, to take over other labors elsewhere.

It has been a glorious privilege to work with such an enthusiastic group of people and we trust that the Lord will bless both them and their new pastor, Rev. W. E. Green of the Baptist Bible Institute in the future as he has in the past.

G. W. Smith.

A very successful B. T. U. study course has just come to a close at Sallis under the very capable leadership of Miss Helen Eubanks, who taught the Intermediate Manual and Miss Rhoea Gunter who taught a book on stewardship to Seniors. A fine interest was manifested throughout the entire study course and at the close they enjoyed a social which was provided them at the pastorium.

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Sunday School Dept.

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SECY.

Intermediate Week

WANTED: 1000 people at the Intermediate Rally, Philadelphia, October 2, at 2:30 p. m.

The Baptist hosts of Philadelphia are ready for "Intermediate Week" which begins next Sunday afternoon at 2:30 with a rich, rousing, inspirational rally. Plans have been perfected to care for a great number. The Baptist homes of the Neshoba people have been thrown open to the visitors, and a warm welcome will be given and every courtesy shown.

Posters

Recently, Dr. P. E. Burroughs, of the Sunday School Board, Nashville, has mailed to the moderators and Sunday school associational superintendents of all the associations some posters of drawings and designs for building and remodeling church buildings.

He desires that these be placed in a conspicuous place of any church that is contemplating building or remodeling, so that their message may be seen by all the members. This certainly should be a helpful thing, and their department of architecture is ready at all times to lend assistance to any church along this line of work.

Our Thanks

"As pastor of our church, I want to help in our Vacation Bible school. This was the first school of its type that we have had here, and we liked it so well that we are planning to have a greater one next year.

"Miss Taylor was not only a great inspiration to the young people, but also such a great help to our revival services. I feel that both church and community were greatly blessed by her stay with us."—F. H. Miller, Pastor Murphy Creek.

October — Study Course Month

Many Sunday schools have made, and others are making plans for their fall study course in October. This promises to be one of the greatest training months we have ever had.

New officers and teachers have been elected for the new year which begins with October. Let's give them, as well as the others, the opportunity to study more about their work.

Also, if your school is departmentized, plan for a week of training with each department studying the book for that department, the department superintendent teaching it to his officers and teachers.

Pat: "Moike, do yez know why an Irishman hits the pepper-box on the bottom an' a Dutchman hits it on the side?"

Mike: "Begorra, Pat, Oi don't know. Why is it?"

Pat: "Shure, an' it's to get the pepper out, Moike."—Ex.

SUBSCRIBE TO THE BAPTIST RECORD.

WOMAN'S COLLEGE B. S. U.

B. S. U. work for the new session has begun with a "bang!" at Mississippi Woman's College! B. S. U. counsel members returned to school two days earlier for a pre-school retreat, held September 5-6. All council members were present at a six o'clock banquet, Monday evening in the college dining hall. After dinner, President W. E. Holcomb led at vespers with a very challenging and encouraging talk to the B. S. U. counsel members. After this service, the council went into a business meeting, in which each officer enthusiastically presented and discussed plans for the year. Tuesday morning at 6:30 B. S. U. council members met out on the campus for morning watch, which was led by Miss Ora Lee Wells, student secretary at W. M. C.

One of the outstanding features of the first days of school was the B. S. U. hobo party, given for the student body in the student activity room in Dockery Hall. The hobo idea was attractively carried out in costumes, games and refreshments.

B. S. U. council members include: Jimmie Reese, Shelby, president; Margaret Montgomery, Laurel, first vice president; Elona Mendrop, Duncan, second vice president; Polly Love, Hattiesburg, third vice president; Doris Wilson, Laurel, secretary; Laura Anne Sumrall, Bay Springs, treasurer; Mary Elizabeth Ainsworth, Bay Springs, Sunday school superintendent; Evelyn Fencer, Louisville, B. T. U. director; Cleo White, McComb, Y. W. A. president; Nancy Hemeter, Seminary, Methodist representative; Mary Emma Fancher, Louisville, Presbyterian representative; Martha Mahaffey, Harrisville, publicity chairman; Josephine Styles, Brooksville, reporter; Elizabeth Eubanks, Lucedale, Baptist student representative; Dorris Cockerham, Gunnison, student government representative; Mary Stone, Decatur, chorister; Emily Joe Denson, Bay Springs, pianist; Miss Ora Lee Wells, Atmore, Ala., student secretary; R. F. Bass, Sr., Hattiesburg, faculty representative; Rev. W. W. Grafton, Hattiesburg, pastor.

—Josephine Styles, Reporter.

LAWRENCE CO. B. T. U. CONVENTION OCT. 9; 2:30 P. M. NEW HOPE CHURCH

Theme: The Christian School His Witness.

Devotional Reading: By Bethel.

Talk: Christian School His Witness—By Monticello.

Poem: On Reality, page 5—By Carmel. These poems and talks will be found in the B. T. U. magazine, issue of September.

Talk: Witnessing For Christ At School, page 5—By New Hebron.

A Playlet: Faith In Action—By New Hope.

A Playlet: Editor's Letter Box—By Monticello.

Discussion: How To Choose A College—By Silver Creek.

Poem: A Last Word, page 12—By Carmel.

—Willie Hartzog, Sec.

RELIGIOUS LIBERTY DENIED IN RUMANIA

Baptists in Peril of Suppression

I have been shocked at learning that the government of Rumania is making a new attempt to suppress the churches of the Baptist faith and order throughout the country. It has issued an administration order (a so-called "decision"), of which I possess a copy. The "decision" is in effect the same as that of last year, which met with strong and general protest and was not enforced. The changes in form are quite unimportant.

The "decision" bears the signature of Archbishop Colan of the Rumanian Orthodox Church. The conditions it lays down for the continuance of Baptist work are simply impossible to fulfil; and the "decision" if enforced will on December 15th of this year extinguish Baptist churches and their witness throughout the whole land.

I appeal to Baptists, and not only to them but to believers in religious freedom and to men of good-will in all lands, promptly to express their feeling on this grave issue. It is incredible that when it realizes that its "decision" is condemned by the public opinion of the world, the Rumanian government will persist in enforcing it.

I would also plead that the Baptists and others in Rumania, with all who in any part of the world are persecuted for their loyalty to the Lord, be constantly remembered in prayer.

—Geo. W. Truett, President Baptist World Alliance.

Dallas, Texas, Sept. 1938.

CLARKE COUNTY BAPTISTS

To the Baptist Churches of Clarke County, Mississippi:

Our beloved Baptist Orphanage, at Jackson, Mississippi, is greatly in need of help.

November, 1938, will soon be at hand. Therefore, will each pastor, stress this important matter, and see that a live committee composed of God loving men and women, is appointed from each Baptist church in Clarke County, to do as follows, to-wit:

First: To solicit from members

and have ready by Thanksgiving day to be shipped free over the Mobile & Ohio and the New Orleans & North Eastern Railroads, such as food, clothing and household articles. Also hay, corn and syrup. The Orphanage can use all the syrup which may be sent, as it can be exchanged with the merchants of Jackson, Mississippi, for other staple items.

Second. They are greatly in need of money, to help with the building program of which you are familiar, if you read the Baptist Record.

Third. Address plainly, giving the name of the church, and send to brother W. G. Mize, superintendent, Baptist Orphanage, Jackson, Miss.

Faternally,

Jno. L. Buckley,

Orphanage Associational Chm., Clarke County, Mississippi.

LARGE GROUP EXPECTED BY PHILADELPHIA BAPTISTS

Plans have been perfected to take care of a great throng of Sunday school workers at the Philadelphia Rally next Sunday afternoon, Oct. 2. Visitors have been invited to partake of the hospitality of the Philadelphians. Out-of-towners will be shown every consideration and courtesy to make their stay profitable and pleasant. This rally will begin the series of meetings to be attended in the interest of Intermediate Sunday school work, during the week of October 2-7. The meetings will be led by Miss Mary Alice Biby, associate secretary of the Intermediate department, Baptist Sunday School Board, Nashville, Tenn., assisted by John A. Farmer, approved state Intermediate worker of the State Baptist Sunday School Board, and the Intermediate workers of the First Baptist Church, Philadelphia.

Features of the afternoon program will be special music by the Philadelphia Intermediates, a notable and interesting inspirational speaker, and a discussion of the problems of boys and girls.

John A. Farmer.

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Pastor's Record of Weddings

In most states the law requires each minister to keep a record of the weddings in which he officiates. This lifetime record is bound in dark blue semi-limp fabricoid, durable and handsome looking. Gold stamped. Contains suggested ceremonies, space for 240 wedding records, and an alphabetical index. Handy size, 5 1/4 x 7 1/2 inches. **\$1.00**

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There are many reasons why a pastor should keep a record of the funerals he conducts. This book provides space for a record of the person's name, church relationship, cause of death, place of funeral and burial, immediate survivors, topic and text of message, comments, and so on. Bound in dark brown semi-limp fabricoid, gold stamped. Space for 132 records with alphabetical index. Size, 5 1/4 x 7 1/2 inches. **\$1.00**

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The Children's Circle

MRS. FRANCES LIPSEY STEELE

My dear children:

What do you think of these cool days we've been having? Don't you like the crispness in the air and the brisk feeling it gives you? There are certain sounds and smells that just seem to go with this time of year too: the smell of new print school dresses, of parching peanuts, of juicy baked sweet potatoes, of burning trash, of new cut hay, of blooming goldenrod; and the sound of rumbling wagons loaded with cotton, of the hoarse gin whistle, of cheers from the football field. If you sniff and listen, you find more odors and sounds that remind you that fall is on the way.

Leldora Kilborn knows who Dorcas and Lemuel were in the Bible. I'm pleased because she sent this answer. You remember we had gifts a week or so ago from Dorcas and Lemuel Hudgins, and I asked you something about the Bible characters, Dorcas and Lemuel. Leldora tells us who they were in her letter. Good for her!

Now for the surprise that I promised you last week! I imagine some of you have already guessed it. We have the name of the young lady who is to be "ours" at B. B. I. this year. I believe Dr. Hamilton and his committee selected for us one of the finest young ladies and best students down there. Her name is Miss Lizzie McSween. She is a Mississippi girl, a graduate of a college in Mississippi, with some special study at Columbia University in New York City. She taught several years and has been at B. B. I. two years. Right here I'm going to use her own words in introducing her. She writes:

"I have felt that God had a place for me in His work ever since I was of junior-intermediate age, but after finishing high school and then college I entered the teaching profession. I enjoyed teaching, but was not entirely satisfied.

So it was during the summer of 1935 when I was in the Greyhound bus wreck at Natural Bridge, Va., that I realized I was not doing what the Lord wanted me to do and I entered the Baptist Bible Institute the following session for training.

I might say that I am willing to work where the Lord wants me, but I am very much interested in the mission work of our homeland."

You will find a letter from Dr. Hamilton about her and a note from her to us. When you have read all of these, I think you will feel like you know her and that she is your friend. Now aren't you glad that Miss Lizzie McSween is our student at B. B. I. and aren't you proud to have a part in helping her? When she finishes her work there, and is a missionary, we will have reason to feel that we have a missionary on the field. We hope that she will write to us once in a while and tell us some of her experiences while in New Orleans.

And now, won't you hurry to help? We have a big thing to do and we want to do it in a big way. I know I can depend on the children's circle!

With love,
Mrs. Frances Steele.

BIBLE STUDY

Prov. 18:24a, A man that hath friends must show himself friendly. Fred and Ben Milton had just moved with their father and mother to Winnfield. They had been busy for several days helping to get settled in the new home, for there were many things that boys of ten and twelve could do. They had helped to unload some of the lighter furniture and had unpacked most of the glass and chinaware by themselves without breaking a single piece.

There had been no time for homesickness then but now that the house was beginning to be liveable and they had explored every nook and corner of the whole place, they were feeling lonely and restless.

"I wish Sam and Walter and Ed were here so we could play policeman," said Fred, as he and Ben sat on the front steps. "These chinaberries shoot fine in this old popgun of mine, but it's no fun by yourself."

"I should say not," complained his brother. "I wish the whole gang could have come along with me. I bet we could beat these boys here ninety to nothin' in a baseball game. I saw five of them pass here awhile ago and they met some more at the corner. I know they were going to play ball." There was a wistful note in Ben's voice.

"They didn't look like so much to me." Fred was rather critical. "They were throwing and catching as they walked along and I saw a fellow that must be the catcher . . . he had on a mit anyhow—drop the ball three times. When Bill got his hands on the ball back home, he held on to it."

"Yes, and I think they could have been a little friendlier than they were too. They must have seen us sitting here when they passed but they didn't even look this way." Ben grumbled and added, "I bet if they could see some of those curves you throw they wouldn't go by in such a hurry."

"Shucks, I guess those curves aren't so much, but I bet they could use a good fielder like you," Fred answered.

"Well," said Ben, rising from the steps, "we might as well keep in practice. Let's pitch and catch and hit a few."

"I'll get the ball and bat and gloves because I know where mother said she put them," Fred offered, but added, "just two isn't much fun though."

As Fred entered the hall, he heard his mother calling him and Ben, "Boys, come help me a little, please."

They followed the sound of her voice to the back porch, and there mother was with the ice cream freezer assembled and ready for business.

"I thought you and daddy might like some pineapple sherbet for supper," she explained. "It's ready for you to freeze now."

Under mother's supervision, they crushed the ice, mixed it with the coarse salt and turned the handle of the freezer, first Fred, then Ben. They opened it once to look at it as it began to get harder.

"Let's taste it, mother, just to see if any salt got in it," suggested Fred, and Ben added, "It might not be good."

Mother knew it was an old trick, but they each had a taste and smacked their lips.

"Does pretty well, if I do say it myself," said Ben, while Fred asked, "How long until supper?"

After the sherbet was well frozen, they packed it carefully, covered the freezer and set it in a big pan in the corner of the back porch.

"Come on, let's practise," Fred said as he gathered up the ball, bat, and gloves and started to the front yard.

They pitched and caught awhile, giving Fred a chance to limber up his arm and try out his curves. Then they began to "bat out." Fred had the bat and knocked flies for Ben to catch.

Unexpectedly he hit one harder than usual and it flew out into the street. Ben watching it, ran in that direction, but before he could jump the fence, it was in the glove of one of the boys whom they had seen

earlier in the afternoon. They had finished their game, and unnoticed were returning home, and happened to be on hand to catch the wild fly.

The boy tossed the ball to Ben who smiled and said, "Thank you. That was a good catch."

The five boys paused to watch a moment, and Fred called, "Won't you knock out a few with us? My name is Fred Milton and this is my brother Ben."

Gladly the boys accepted, springing over the fence and soon they were having a lively time, batting, pitching and catching. While they were playing, Fred slipped away to find his mother.

"Mother," he said, "the boys are out here. I wish we could give them some sherbet. You have a lot there and you could save enough for you and daddy for supper. You needn't give Ben and me much, but I'd like for those boys to have some. Please, mother," he begged.

"Well," consented Mrs. Milton, "if you'd rather do that. It won't mean great piled up helpings, and no seconds, but there will be enough for everyone to have some."

It did not take long to persuade the boys to drop their baseball and sit on the front porch steps, when they saw Fred and Mrs. Milton coming out with the trays of sherbet and cookies.

"Boy! this is good!" exclaimed one of the guests.

"Just hits the spot!" said another. "You must be sure to go with us to the ball diamond tomorrow, Fred."

We are needing a pitcher bad and Ben looks like he could play in the outfield mighty well," invited one who had said his name was Henry.

"Our team has challenged Rosemont next week. With the help of both of you we can beat them easy," another spoke up.

"Do you like to go swimming? We boys have a pretty good swimming hole down on the creek. You better go with us next time." One invitation followed another.

Soon Ben and Fred were feeling like members of the gang. When the visitors finally left, just about dark, calling back, "See you tomorrow" and "Be ready early" the brothers had decided that Winfield might not be a bad place to live after all.

"I guess a fellow has to 'put out' to make friends. Those boys are all right. It's all in knowing them," Fred commented with satisfaction as he watched them depart.

"I'm glad you invited them to come in to play with us. No telling how long they would have passed by if we hadn't shown that we wanted to be friends," and Ben's face had lost that lonely look that it had worn earlier in the afternoon.

1231 Washington Ave.,
New Orleans, La.,
Sept. 15, 1938.

Dear Mrs. Steele and
circle members:

Dr. Hamilton has informed me that I have been given the children's scholarship of our state for this year.

I am very grateful to you and everyone who helps in any way. I want you to think of it as an investment in the Lord's work and I will use it for His name's honor and glory to the best of my ability.

Very sincerely,
Lizzie McSween.

My dear Mrs. Steele:

After much prayerful thought and conference it has been decided that Mrs. Lizzie McSween will be the student helped by the Children's Circle. Miss McSween is one of the best students we have at Baptist Bible Institute. She has been with us two years and is much loved and honored among us.

Doubtless she will write you and will be glad to have the young people think of her often and pray with her for God's blessing upon her studies here and upon her work for the Master in the years to come.

You will be interested to know that our school opens well and that

we are expecting a great session. God has given us a wonderful faculty and we are grateful for these teachers and for the increasing confidence which our people have in our beloved Baptist Bible Institute.

With love and best wishes, and glad to bring to the Children's Circle such a fine young woman as their friend and as the one whom they will aid in fitting herself for better service to the Master, I am

Sincerely yours,
W. W. Hamilton, Pres.

Langford, Miss.,
Sept. 18, 1938.

Dear Mrs. Steele:

I know you have enjoyed your visit to Colorado very much. I have been reading about your trip in the Baptist Record on the "Children's Circle" page. I enjoyed it very much. I also enjoy reading those wonderful letters.

I hope God will be with you all in the work you are carrying on. I am sorry I can't help.

Here is the answer to the question "Who are Lemuel and Dorcas?" "Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms deeds which she did." Lemuel was a king.

With love,
Lildora Kilborn.

Leldora, I'm sure the other children will enjoy your letter just as much as you have been enjoying theirs. We find about Dorcas in Acts 9:36 and Lemuel in Proverbs 31:1. don't we? Anybody with one of these names has something to be proud of. Write again soon.—F.L.S.

S. S. ATTENDANCE SEPT. 25th

Jackson, First Church	1051
Jackson, Calvary Church	1055
Jackson, Northside Church	153
Jackson, Parkway Church	247
Jackson, Griffith Church	723
Clinton Church	444
Canton, Center Terrace Church	103
West Laurel Church	422
Clarksdale Church	439
Newton Church	298
Vicksburg Church	492
Van Winkle Church	77
Columbia Church	460

Attendance, Sept. 18

Summerland Church	99
Jackson, Northside Church	156
Clinton Church	426
Meridian, 41st Ave. Church	252

B. T. U. ATTENDANCE SEPT. 25

Jackson, Northside Church	51
Jackson, Griffith Church	339
Jackson, Parkway Church	115
Van Winkle Church	67
Hattiesburg, Immanuel Ch.	105
Vicksburg, First Church	106
Newton Church	122
Clarksdale Church	135
West Laurel Church	201
Canton, First Church	117

Attendance, Sept. 18

Meridian, 41st Ave. Church	53
Jackson, Northside Church	44
Summerland Church	44

BROTHERHOOD ATTENDANCE

West Laurel Church	47
Summerland, Sept. 18	18

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MISS LUCY CARLETON WILDS ASSOCIATE SECRETARY
OXFORD, MISS. ♦ JACKSON, MISS.

For your information and future reference we list the following events for 1939:

Southern Baptist Convention, Oklahoma City, May 18-21.

Southwide Baptist Training Union Assembly, Ridgecrest, July 9-14.

Baptist World Alliance, Atlanta, July 23-28.

And be sure to list this one for 1938: STATE BAPTIST TRAINING UNION CONVENTION, JACKSON, NOVEMBER 23-25.

—O—

Another Summer Worker Reports

Miss Virgie Therrell, of Enterprise, served for two months in Clarke and Liberty Associations. Miss Therrell's report is inspiring and shows what can be done when personal work is done. She personally contacted every church, except one, in the two associations, thirty-one in all. She led in the organization of unions in six churches in Clarke, and five in Liberty Associations, giving each of these associations a union in every church except one. In addition to the new organizations, study courses were planned and taught in twelve churches in Clarke and three in Liberty. This is a pretty good two months' work we would say, and at the close of it Miss Therrell says, "I believe it has been truly worthwhile to those of us who have tried, and to those with whom we worked. It has been a great blessing to me."

—O—

Here Are Some New Ones

Union in Smith County sets up B. T. U. with Mr. Herk Boykin as director. Two unions were organized, a junior and an adult.

In Clarke County unions have been organized at Souenlovie, Pine Hill, Phalti, Union, Mt. Zion and Hepzibah.

In Liberty Association unions have been organized at Antioch, Buccatunna, New Bethel, Center Grove, Rolling Creek.

A new church has been organized at Van Winkle, Hinds County, and in order to begin right a Training Union was organized immediately with Mr. James Ray Coleman as director.

New Prospect, Lafayette County, has recently set up the Training Union with all five unit organizations—Story Hour, Mrs. C. R. Vaviness, leader; Junior, Mrs. Roma Thweatt, leader; Intermediate, Mrs. J. W. Entwistle, leader; Senior, Miss Lake Ferrell, president; B. A. U., Mr. C. R. Caviness, president. Mr. Worley was chosen as director. Rev. Lewis Crumby, of Water Valley, is the efficient pastor.

Pearl Valley in Neshoba County organized Training Union, electing Professor Cleyburn as director.

Dixie Pine, in Lebanon Association, organizes a Training Union with Intermediate and Junior B. Y. P. U.'s. Mrs. T. New elected director, Immanuel Church, Hattiesburg, is given credit for this organization

as a part of their extension work.

McHenry, Gulf Coast Association, organizes Training Union with several unit organizations. Mrs. Frank Atchison was elected director, Mrs. Cora Stanton, Senior counselor; Mrs. R. W. Rhodes, Intermediate leader; Miss Iduma Parker, Junior leader; Mrs. G. B. Hoover, Story Hour leader. Credit is given to Mrs. Jones, Mrs. Pates and Miss Bonds, associational officers for this new addition to our Training Union family.

Two churches in Marshall County recently organized unions—Salem and Amazar. The untiring work of Associational Director A. B. Jones brings about this result.

Midway in Newton County organizes with Miss Audrey Freeman elected director. Mr. Joseph Allmon of Newton taught a study course there with the result of this new union.

And so the list grows. Our GOAL is a good Training Union in every Baptist church in Mississippi. You will be glad you had a part in helping us reach this goal. No church is too small to have at least one union. As long as a church has MEMBERS, and it could not be a church without members, they face the commission that Jesus gave. The Training Union is our answer to that part of the commission that says, "Teaching them to observe all things whatsoever I have commanded you."

—O—

New Leaders Elected For Eudora Church Unions

Mr. Charles Dockery, Jr., Miss Thelma Browning, and Mrs. Leon Barnett, have been elected to the places of Junior B. Y. P. U. leader, Intermediate B. Y. P. U. leader and Senior B. Y. P. U. counselor, respectively, of the Eudora church in Coldwater Association, or DeSoto County. Mrs. F. J. Dear is the interested, and efficient director.

—O—

Spiritual growth is just as necessary as mental or physical growth. If you are a Christian you will be just as anxious to be of normal weight (figuratively speaking) spiritually, as physically or mentally. Would you enjoy being a grown man and only weigh 35 pounds? Would you enjoying be a full grown woman, as far as years are concerned, and not be able to read or write? NO. And we believe that the Christian will not be satisfied to remain a babe in Christ as long as there are opportunities for growth and development. MAKE the opportunity in your church for ALL the Christian church members to GROW SPIRITUALLY.

—O—

Wayne County Elects Director

As a result of our summer Training Union work, the Wayne County Associational B. T. U. was re-organized with Dr. M. H. Barkley of State Line as director. Dr. Barkley is capable, and enthusiastic and we

shall see Wayne County listed among the 100% Training Union Associations before many months, is our prediction.

—BR—

OAKDALE ANNIVERSARY

—O—

The Oakdale Baptist Church will celebrate its fiftieth anniversary on the first Sunday in October, 1938, at the home church. All the members, all the old members and the former pastors are invited to come and help make the day a success. The program for the day is as follows:

10:00—Sunday school.

The pastor, Rev. H. H. Bethune, will have charge of the 11 o'clock service. There will be special singing for both services.

12:00—Dinner to be served at the church.

1:00-2:30 — Community get-together.

2:30—Special program by B. T. U. and Sunday school members.

Five miles north of Brandon on the Fannin road.

—BR—

UP IN TENNESSEE

—O—

The Donelson, Tennessee, Baptist Church has just experienced a great revival meeting with brother Joe Canzoneri as God's messenger.

Our series of special services comes to a close tonight but we trust that the revival may go on indefinitely. We have had a glorious time feasting on the good things of God and our very souls have been enriched and our faith has been greatly strengthened. Surely we are all grateful to God for sending brother Canzoneri into our midst. No man could have labored more earnestly nor untiringly than he has and few men can expound the scripture with greater fidelity and power than brother Joe. He has opened up to us the deep things of God and made them plain to our more limited understanding. We have learned to love and appreciate him in a great way and will continue to pray for the blessings of the Lord to be upon him, his family and his work throughout all the years to come.—Rev. G. Green, Pastor.

J. G. Warwick,
Clerk of Church.

—BR—

ANOTHER HOSPITAL DESTROYED

—O—

The Foreign Mission Board of the Southern Baptist Convention received a cablegram early Sunday morning, September 18, announcing the bombing of the Stout Memorial Hospital, Wuchow, Kwangsi, South China. This is their largest hospital overseas.

The cablegram read: "Hospital bombed. Machine gunned. Practically destroyed." Southern Baptist representatives at Wuchow are: Dr. and Mrs. R. E. Beddoe of Dallas, Texas; Dr. William L. Wallace of

Knoxville, Tennessee; Rev. and Mrs. Rex Ray of Whitewright, Texas, and Miss Jessie Green of Adairsville, Georgia.

Last year's report before the war began showed 1,751 in-patients and more than 50,000 treatments. Since the invasion of the Japanese last autumn this hospital has been serving double time as a base hospital for sick refugees, wounded soldiers and foreigners who have been ill in South China.

This five-story concrete building was one of the largest and most adequate in all of China. Built in 1918 it replaced the old hospital in Wuchow where Southern Baptists have had medical work since 1898.

—BR—

BAPTIST PROTEST

—O—

Shortly after receiving the cablegram announcing the Japanese bombing and destruction of the Stout Memorial Hospital, Wuchow, China, Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board, received a second message from China asking that the board protest to Washington.

Upon consultation with representatives of the board, Dr. Maddry was instructed to wire Secretary of State Cordell Hull, asking that he "Please protest to Tokyo this outrage."

—BR—

SIDE SHOW by Rosa Zagnoni Marinino. David McKay Company, Washington Square, Philadelphia. Price \$2.00. Mrs. Marinino began publishing her writings in 1926 and up to the present has found 159 markets for over 4,000 poems, about 1000 short stories, two books of epigrams, several other volumes and reviews and sketches too numerous to mention. Her poems are frequently read over nation-wide hookups to the delight of millions of listeners. It is not saying too much to say that she is one of America's best known and best loved poets. She puts into her poems chiding vivacity, deep sympathy, tender humor and a boldness that goes to the heart of things. Her range of themes is very wide. She lifts the common place to the plane of art, and makes the unusual familiar. She is an artist that makes comrades of her readers and fills their weary hours with refreshing delight. This volume will add to the attractiveness of a library table. It is most suitable for a gift to any lover literary beauty.—Wm. James Robinson.

—BR—

Mrs. Glanaghan: "Was your old man in comfortable circumstances when he died?"

Mrs. MacPherson: "No, 'e was 'alf-way under a train."

EASE THAT HEADACHE

You benefit doubly by use of Capudine—It eases the aches and soothes the nerves. This desirable action is due to combination of several specially selected ingredients working together. Also relieves neuralgia, muscular aches and aching discomforts accompanying fresh colds. CAPUDINE liquid is easy on stomach—easy to take and eases quickly. Try it—Use it.

CAPUDINE

FOSTER'S W.C. LINIMENT
Why Suffer from Muscular Aches and Pains? GET QUICK RELIEF. For sale at your druggist. 35c

FACTS ABOUT JAPANESE DAMAGE TO BAPTIST PROPERTY IN CHINA

From China

Considerable publicity has been given in the papers in America, especially in our own Southern Baptist denominational papers, to the fact that the Japanese military and naval authorities have returned to us our large compound in the northern area of Shanghai. In an official note sent by the Japanese Foreign Minister to the American Ambassador in Tokyo and published on July 17, the statement is made that "in keeping with the Japanese government's fundamental policy of respecting third power's rights and interests, a decision has been made to discontinue military occupation of the University of Shanghai, and have army and navy forces evacuate the premises as of July 5."

Some weeks after the Chinese forces were driven out of the Shanghai area in November of 1937, several of our missionaries were able to make visits to the compound. At that time, they found only a few Japanese soldiers occupying the premises. The buildings and property had received considerable damage from the three months of heavy fighting which had occurred in and about the compound. All of the residences had been looted. The buildings, both residences and school buildings, had received rather extensive damages. Even so, at that time the interior woodwork in the residences and school buildings was largely intact. A great part of the furniture in the schools was still there. Doors, window frames, and flooring were still in all of the buildings. Damages which had occurred up to that time were a result of the war, and could not be attributed to one side of the conflict any more than to the other.

When the property was returned to us, all of the school buildings had been cleared of all furnishings and furniture, most of which had been taken out into the grounds and burned in order to make room for storing war supplies. Large holes had been knocked in the walls of some of the buildings. Horses and motor trucks had been stationed in the school dormitories. The Japanese have returned to us buildings that have been stripped of almost all woodwork and furnishings.

In spite of all the statements which have been made concerning the intention of the Japanese government to return the property of the University of Shanghai, this property remains entirely in the control of the Japanese naval and military authorities. None of the rights and interests in it have been restored to the owners. Although the property was vacated by the military and naval forces on July 5, representatives of the owners are forbidden all access to the premises.

Since the premises were vacated on July 5, it is evident that the interests and rights of the owners are less protected than before. We have been notified that only two Japanese guards are placed at the entrance to the campus for protection. Private information leads us to believe that thieves are taking

away much of the material that was left when the property was vacated. The owners have been requested by Japanese consular authorities to place watchmen on the grounds for protection, but since we are denied all access to the property and therefore will not be permitted to exercise jurisdiction over the watchmen or property, we have declined to accept the return of the property under these conditions.

NEW B. S. U. SECRETARY AT S. T. C.

The Baptist students on State Teacher's College campus are looking forward to the most successful year in the history of the B. S. U. For the first time in seven years we have a student secretary to back us in our religious activities. Brother C. S. Moulder came to S. T. C. June the ninth with no intentions of beginning work until the regular session opened in the fall. So great was the need of a religious leader at the time, he began work immediately.

Now the regular session has opened, and the students are very enthusiastic in the carrying on of God's work on S. T. C. campus. Bro. Moulder proved his ability and worthiness as a student secretary during the summer. He has been willing to serve in any way, anytime, at any place. Just to give you some idea of his willingness and ability, he has been invited by pastors of the Baptist churches in Hattiesburg to conduct prayer services, he has been invited by Dr. J. B. George, president of State Teacher's College, to lead devotionals in chapel, and at the request of students has taught Bible classes at their convenience. Brother Moulder has also been asked to render special favors for the college at the request of Dr. George and others. As Baptist students we feel that there is none more capable to lead our religious activities than brother Moulder.

The B. S. U. is grateful to Dr. J. B. George and Dr. R. B. Gunter for making it possible to have brother Moulder as our student secretary.

Serving on the council with Bro. Moulder are the following officers: President, Clara Etta Rogers; first vice president, Lloyd Kite; second vice president, Edith Scott; third vice president, Mary Boone; secretary, Bessie Lynn Haynes; treasurer, Buell Evans; reporter, Erwynia Walker; Sunday school representatives, Mary Maude Thetford, Helen Lee; Y. W. A. president, Clara Gene Connell; B. T. U. president, Odell Searcy; Baptist Student representative, Jean Weatherford; Town student representative, Dixie Standifer; Y. W. A. advisor, Mrs. L. P. Smith; faculty advisor, Dr. W. H. Weathersby.

—Edwynia Walker, Reporter.

Mistress: "Mary, I think I smell something burning downstairs. Did you remember to turn off the electric iron when you left the ironing board, as I told you?"

Maid (newly arrived): "Yes'm, I did. I mos' surely did. I pulled dat chain once lak you tol' me, and den I pull it again, to make sufe."—Ex.

STATE TEACHER'S COLLEGE

On Sunday night, Sept. 18, the Baptist students of State Teacher's College met and organized a B. Y. P. U. for the current session. Eighty-six members joined our organization at this first meeting. These members were divided into four groups, who then met and elected their group officers.

The general assembly was presided over by Odelle Searcy, who also led the devotional. Officers elected in general assembly were: Director, Odelle Searcy; associate director, Buell Evans; secretary-treasurer, Dixie Standifer; chorister, Mack Hatten; associate choir-leader, W. A. Walker; pianist, Eula Wynn; assistant pianist, Winborn Gurney; reporter, Kearney Dossett.

Rev. C. S. Moulder, our new student secretary, led in a group of hymns. He then had a member from each church represented to stand and tell the name of his or her pastor. Although pastors were named throughout Mississippi, and some in Louisiana and Alabama, brother Moulder knew all but five of the entire number named.

As far as we have been able to ascertain, this is the largest B. Y. P. U. ever to be organized at this institution. We feel sure that with this group to begin with, our union will go well past the one hundred mark this session. The spirit of Christian fellowship, and religious interest, is unusually high on our campus this year. We ask the prayers of all Christian people that it remain so.

—Kearney Dossett, Reporter.

EDDICTON

We've just completed the annual meeting at Eddiceton Baptist Church. The Rev. J. F. McLelland of Enon Baptist Church, Franklinton, La., did the preaching. According to reports of the people it was the best meeting ever held there. There were 17 additions to the church, 14 by baptism and three by letter, which makes 24 additions since January. The type of revival meetings conducted by this man of God, is of the enlistment type. The church members being enlisted in a full program of Christian work. A special emphasis being put on financing God's kingdom the Bible way. The church has accepted the tithing system as taught in God's word. A storehouse is to be erected and God's people will bring God's part to God's storehouse. The church is enthused over doing something big for God. Thirty-nine have agreed to give the tenth of their corn, cotton, syrup, potatoes, etc., and the tithe of their cash income. An appointed committee will find sales for the commodities and then turn the money into the church treasurer. The money will then be divided into the various channels of church support and the Cooperative Program receiving the largest part the church has ever given.

Sollie I. Smith, Pastor.

Boss (engaging boy): "Is there anything you can do better than any one else?"

Boy: "Yes, sir; read my own writing."

JONES JUNIOR COLLEGE

Mr. William Hall Preston, associate Southwide B. S. U. secretary, will visit the campus of Jones Junior College the week of September 25. A number of campus activities, including a banquet, will be sponsored during his visit.

With his winsome personality, Mr. Preston has won the friendship of Southern Baptist students. He is an inspiring speaker and a leader of youth. Mr. Preston is also known for his fine singing ability.

On Wednesday, September 21, Miss Kathryn Miley, student secretary at Jones Junior College, taught the B. S. U. methods to the general B. S. U. at Woman's College, Hattiesburg. She also conducted the Wednesday night prayer meeting service at the Immanuel Baptist Church.

Many invitations from the adjoining churches have been extended to Miss Miley to come and speak on the work of the B. S. U. Officials are interested in this extension work and were glad to have the secretary accept these invitations, because it acquaints the people outside of the college with the work that is being done to promote Christian living among students.

A friendship circle is to be held Sunday night at the Baptist Church, with Billy McRee, devotional vice-president of the B. S. U., in charge. This is another new feature of the intense devotional program.

Among the foreign speaking Baptist bodies in the United States which are fully organized and doing their work separately or in cooperation with our older and larger organizations are the following: Czechoslovak Baptist Convention, Danish Baptist General Conference, Finnish Baptist Mission Union of America, French-Speaking Baptist Conference of the German Baptists of North America, Hungarian Baptist Union, Italian Baptist Association of America, California Mexican Baptist Convention, Norwegian Baptist Conference of America, Polish Baptist Conference, Portuguese Baptist Congress, Rumanian Baptist Association of America, Russian-Ukrainian Baptist Union, Spanish-American Baptist Convention and the Swedish Baptist General Conference of America.—Ex.

Teacher: "Alfred, you may spell the word 'neighbor.'"

Alfred: "N-e-i-g-h-b-o-r."

Teacher: "That's right. Now, Tommy, can you tell me what a neighbor is?"

Tommy: "Yes, ma'am. It's a woman that borrows things."—Ex.

"A funny thing happened in my town last week," said the chatty man in the train.

"What was that?" asked a fellow traveler.

"Well, Black, a white man, and White, a colored man, thought a fellow named Brown was pretty green, so they tried to sell him a white horse. But Brown deceived them both. In fact, he got all the money they had.

"And now?"

"And now Black and White are blue."—Ex.

Certainly it the building phanage was started too so ing three sto to fall before junior girls c Thursday mor before the the campus the large con gether with a from one of th to the sidewa had this faller mitted to our particular par a barricade b anyone from We are doing we have to p children unde such an accie children be would it be? Baptists will ous appeals contributions continue our also care for of the childre

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Invest a and girls o You will r

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BAPTIST ORPHANAGE

—O—

Certainly it cannot be said that the building program of the Orphanage was not necessary or was started too soon. The last remaining three story building is about to fall before the building for the junior girls can be finished. On Thursday morning of last week just before the children walked across the campus to breakfast several of the large concrete key stones together with a number of brick fell from one of the third story windows to the sidewalk. What a calamity had this fallen on the children committed to our care. Fortunately this particular part of the building had a barricade built around it to keep anyone from walking underneath. We are doing all we can with what we have to protect the lives of the children under our care. Should such an accident occur and many children be injured, whose fault would it be? Certainly Mississippi Baptists will respond to our numerous appeals and make generous contributions in order that we may continue our building program and also care for the current support of the children.

—O—

When God's children DO SOMETHING for HIS GLORY He is always with them. We pray without ceasing that the many things done for the children of the Orphanage are for HIS GLORY and done in HIS NAME by those who love Him and love little children.

—O—

We have just read in one of our denominational papers where one of the orphanages in the Southern Baptist Convention received \$3,158.84 for current support fund for the week of September 4-10. We received for this same period \$581.78 for current support and of this amount \$289.91 was from the Co-operative Program receipts for the month of August and \$92.89 designated gifts. We do not ask that our people contribute to the Orphanage at the expense of our other causes, but we do believe our children are deserving of more consideration from every member of every Baptist church in our state.

—O—

How fine it would be if every church would send an offering to the Orphanage each month. Some large, some small, but an offering from all. What wonderful things could be accomplished.

—O—

We are accustomed to look on our needy institutions as liabilities. The mistake is common enough but it is a mistake just the same. The Baptist Orphanage is a rich asset for the one and very simple reason that she takes the money that is offered by the people and changes it into character. The denomination that possesses an institution able to bring about such change has an asset that is valuable indeed.

—O—

Invest a few dollars in the boys and girls of the Baptist Orphanage. You will receive big dividends.

—O—

We have never heard of an individual who regretted giving to assist needy boys and girls. A small

A UNIQUE TOUR

By Dr. T. G. Dunning of London

—O—

The Fellowship Tour to Central Europe arranged by the Young People's department proved a most significant success. The 17 young people who participated in it visited scenes of grave political tension and religious persecution, but everywhere received royal welcomes and enjoyed happy and inspiring fellowship with young Baptists.

Four days were spent in Vienna, and in company with many young Baptists of the city tours of sight-seeing were enjoyed. Of much deeper interest were the periods of conference and private conversation when the effects of the Anschluss were discussed. Some time was spent with Jews belonging to our own denomination who had suffered severely in the persecution.

The party next visited Bratislava and Ceklis in Czechoslovakia. Here the problem of the minority races became very obvious. We conducted a service for the members of our church at Ceklis which was comprised of Magyars, Russians, Germans, Poles, Hungarians, and Czechoslovakians. Our people were deeply touched by the children from a Baptist orphanage, singing in English to our well-known tune, the hymn "O happy day, that fixed my choice."

Conferences were also enjoyed with the Baptists of Bratislava, but one could feel the political tension as one stood on the old tower of Bratislava and watched troop manoeuvres below, yet in the distance one could see Austria and Hungary.

It was a joy and inspiration to see our churches there, amid many difficulties, carrying on a most successful work.

The party left Bratislava to travel to distant Arad in Rumania. On arriving at Curtici, the border town, they found 400 people on the platform, police and local officials lined up, and a brass band in front of the crowd. Discussion started as to whether some famous politician or film star would alight. But this was ended when the general secretary of the Baptist Union of Rumania shouted from amid the crowd, "Hullo, Dr. Dunning! We have come to greet you and your friends!" This was our welcome to Rumania, and it was typical of our experiences during the four days' visit to that country of wonderful opportunity and grave persecution.

On the Sunday various members of the party addressed meetings in different places. At Buteni 1,000 people were present at the morning service, and 1,150 at the afternoon young people's service. We then drove into the mountains and in the late afternoon held an open-air meeting at which 500 people were present. We ended the day in a distant place with a meeting at 9:15.

When motoring on the Monday we met a party of 30 Baptists who had tramped all through the night in the hope of seeing the English Baptists. We stopped and went to

sum will help more in the early years of a child's life than a fortune that comes to him in old age.

a neighboring Baptist Church and held a service for these friends.

This was typical of the remaining two days, but the deepest impression made upon our minds was a grave one. Our Baptist friends in Rumania are entering a new phase of severe persecution. If the edict drawn up in the middle of June is carried into effect, as it is intended to be, in the middle of December, nearly all our Baptist churches with their membership of 70,000 will be closed. We saw churches where the word "church" on the building had been erased by the order of local religious authorities, and a building that our friends were not allowed to rebuild because of a prohibition from a similar source. Other handicaps are suffered by our Rumanian leaders, but they are a brave and inspiring people, exerting a profound influence upon the community that they serve, and making great advances in spite of severe handicaps.

The social life and customs of the people seemed to take us back a thousand years, and the religious persecution reminded us much of what our brave forefathers suffered for freedom in our own land. Everywhere the Rumanians expressed profound gratitude for the interest of the English Baptists in their work and struggles, and spoke in glowing terms of the outstanding leadership of Dr. Rushbrooke which had meant so much to them in their difficulties. To the British Baptists it was a joy to be in touch with such spontaneous enthusiasm and deep-seated conviction, and the Rumanian leaders spoke warmly of the great strength and encouragement they had derived from our visit.

Budapest was the last place to be visited and the time of arrival was one of great interest, for Hungary was about to celebrate the 900th anniversary of the coronation of her first king, Stephen. In company with religious leaders and city officials I visited the marble hall in the royal palace where was shown the crown given to Stephen by the pope in 1038. But with all the brilliance of the occasion one could detect something of a funeral air because the monarchy is no longer in being. Our people were deeply impressed with the Nazi propaganda in this magnificent capital. Leaders spoke of the peculiar problems of the small Danubian states.

In this city our party stayed in the Baptist Theological College on the banks of the Danube and facing the houses of parliament. From the balcony, on the evening of our arrival, Dr. Everett Gill, who for thirty years has been associated with Baptist work in European countries, told the story of the Roman and Turkish invasions of the land, and then passed on to modern political movements and the work and witness of our Baptist churches in the country.

Sight-seeing with local Baptists was enjoyed and members of the party addressed three different meetings on the Sunday. Exceptionally interesting were visits paid to two different summer camps for young Baptists. Here, in a rough and ready way, they stayed for a

period of conference. At the camp at Pirtó, 600 young people were present, and we had a time of fellowship that was exceedingly interesting and happy.

The long return journey was enlivened by many contacts with Jewish exiles who were our fellow-passengers, and Austrians who told us further of what the Anschluss had meant to them.

So came to an end a tour unique in many ways; rich in historic information that had been imparted, rich in insight in regard to present-day political problems, rich in delightful personal contacts with members of our own denomination, and also rich in the sense of real achievement, for the tour had really been "a holiday with a purpose."

—From Baptist Times, London.

—BR—

DR. MADDRY RETURNS

—O—

Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board of the Southern Baptist Convention arrived in Richmond September fifth from a missionary journey of three months and twelve days spent surveying Southern Baptists' work in Italy and Nigeria, Africa.

"Southern Baptists should withdraw from Africa unless they send reinforcements immediately," is Dr. Maddry's summary of his findings in Africa.

"The Nigerian needs for the gospel and for the ministry of medicine are beyond American imagination," declared Dr. Maddry as he greeted the office staff.

When asked about the conditions in Europe, he voiced the opinion that England is doing all she can to keep peace. "Europe is not talking about war nearly as much as America is," he said.

—BR—

PASCAGOULA

In connection with the morning worship service on the first Sunday in October, we will have our installation of all church officers and teachers. We are urging every teacher and officer of our church to be present for this morning service.

We have seventy-seven officers and teachers in our church. If you are a member of this church don't you want to know who these workers are? Be sure and come to this service.

E. N. Patterson, Pastor.

—BR—

Dr. W. Herschel Ford, for nearly five years pastor of the Broadway Baptist Church, Nashville, Tenn., recently presented his resignation to the church. This resignation was enthusiastically and overwhelmingly voted down. Dr. Ford will remain as pastor. Rev. W. M. Grogan, assistant pastor, presented his resignation, which was accepted by the church. On the next Sunday after this business meeting, sixteen new members joined the Broadway Church.—Eva L. Gass, Reporter.

Soothe TIRED EYES
John R. Dickey's Old Reliable
Eye Wash
 Soothes, relieves and gives comfort to irritated eyes.
 Used 65 Years. Genuine in red box.
 25c and 50c sizes. Ask your druggist for new large size with dropper.
 Dickey Drug Co., Bristol, Va.

CHURCH AND STATE

A determined and persistent campaign to secure public funds for parochial schools is well under way in a number of states in the union and will soon become nation-wide.

For the past five years constant attempts to secure appropriations for such a purpose have been made in Ohio. Twice bills appropriating millions of dollars for sectarian schools have passed the Ohio senate, but were defeated in the house of representatives after a hard and bitter contest. The effort will be renewed in 1939.

Announcements have been publicly made that similar bills will be introduced in Rhode Island and in New York, in which latter state attempts have recently been made to repeal the present state constitutional provision against grants to parochial schools. The Tablet, the official publication of the Roman Catholic arch-diocese of Brooklyn, New York, has editorially demanded state support of parochial schools.

In addition to attempts to secure direct appropriations for parochial schools bills have been introduced in a number of states providing for free transportation for parochial school pupils, free books, free supplies, etc., a number of which have unfortunately been enacted into law.

At a recent convention of the National Roman Catholic Educational Association, Rev. Monsignor Fr. J. MacElwane, superintendent of the Toledo, Ohio, Roman Catholic parochial schools, stated that the issue of appropriations of public money for such schools would eventually touch the entire nation. This of course means that attempts to secure such grants will sooner or later be made in every state where there is the slightest possibility of success.

On February 23rd last, the President's Advisory Committee on Education, in its report advocating the use of \$855,000,000 of Federal funds for education, recommended that the states be permitted to use a portion of this amount to aid parochial schools by furnishing them reading material, transportation and scholarships. Congress has as yet taken no action on this report.

The above facts should convince every thinking citizen that this great issue must be met promptly and firmly by the American people. We believe that the statesmanlike way of settling the question is to add to the National Constitution an amendment that will prohibit all appropriations for sectarian purposes or institutions by either federal, state, city or town governments. The adoption of such an amendment would settle the question forever, and would end all controversy over the matter, whether in national, state or local affairs.

If this national action on the matter is not taken, repeated efforts to secure public funds for parochial schools will be made in most of the states of the union. In a number of cases these attempts may eventually be successful, and in every instance they will cause continual controversy, growing more and more acrimonious as time goes on.

Therefore the League Opposed to

Sectarian Appropriations (formerly the American Minute Men) will again introduce in Congress its National Constitutional amendment to prohibit sectarian appropriations, which, if adopted, would forever preserve the basic American principle of the complete separation of church and state.

To secure the passage of this amendment it is necessary to convince Congress that there is a strong sentiment in support of the measure. The small minority that favors sectarian appropriations is politically very active; the vast majority that opposes them must make its sentiments known.

We therefore strongly urge you to have your church, its adult organizations, and as many other organizations in your locality as possible, adopt the resolutions endorsing the amendment at an early date. We suggest the following as a correct form of resolution:

To the Senate and House of Representatives of the United States of America, in Congress assembled:

Be it Resolved, that we (here insert name of church or organization) do hereby endorse the proposed constitutional amendment to prohibit sectarian appropriations, House J. R., introduced in Congress at the request of the League Opposed to Sectarian Appropriations, and urge its immediate passage.

Presiding officer.

Secretary.

Do not send these resolutions to your congressman, but mail them to Frank J. Batcheller, chairman National Committee, League Opposed to Sectarian Appropriations, 31 Willow Avenue, West Somerville, Massachusetts, who will have them presented to Congress at the proper time, in every instance through your own congressman if the latter cares to file them. The object of thus sending them to Mr. Batcheller is merely that they may be presented at the time when they will accomplish the best results. It would be well to have the adoption of these resolutions noted in your local papers, if it can be arranged, in order to give the amendment all the publicity possible.

The amendment has already been unanimously endorsed by organizations whose total membership considerably exceeds 15,000,000 citizens. Resolutions approving the measure have been adopted by the Southern Baptist Convention, the Northern Baptist Convention, the Mississippi, Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Missouri, North Carolina, Oklahoma, South Carolina, Texas, Virginia, New York, Pennsylvania, New Jersey, Massachusetts, Michigan, Indiana, Minnesota, Connecticut, Colorado, Rhode Island, Delaware, North Dakota, Idaho, and many other Baptist state conventions, and by a great number of individual Baptist churches in every section of the country. Every Baptist church in the nation should record itself for the amendment, for it is one of the glories of Baptists that we have always stood for the complete separation of church and state.

The League Opposed to Sectarian

Appropriations (formerly the American Minute Men), the movement which originated the amendment and which is leading the contest in its behalf, is in no way connected with any other society or organization. The League Opposed to Sectarian Appropriations aims to prohibit sectarian appropriations, that and nothing else. The movement is in no way narrow, bigoted or intolerant. It stands for a broad American principle in a broad American way. Its present membership considerably exceeds 8,000,000 citizens. The only requisite for membership is that a citizen, male or female, sign a card expressing his or her support of the principles of the organization. There are no dues of any kind, the movement being supported entirely by voluntary contributions, and no officer of the league receives any salary or recompense for his services.

Southern Baptists have been active in the work of the League Opposed to Sectarian Appropriations (formerly the American Minute Men) for the past twenty years, the late Rev. J. B. Gambrell being among the first to identify himself with the organization. During that time, in addition to Dr. Gambrell, Rev. John R. Sampey, Rev. George W. Truett, Rev. L. R. Scarborough, Rev. A. J. Barton, Rev. E. Y. Mullins, Rev. George W. McDaniel, former Congressman B. G. Lowrey, Rev. J. R. Hobbs, Rev. Walter P. Binns, Rev. J. F. Love, Rev. B. D. Gray, Rev. W. L. Ball, Rev. W. F. Powell, Rev. T. W. O'Kelley, Rev. J. B. Weatherspoon, Rev. C. W. Daniel, Rev. Henry A. Porter, Rev. T. B. Ray, Rev. T. C. Skinner, Rev. Finley F. Gibson, Rev. M. Ashby Jones, Rev. M. M. Wood, Rev. Lloyd T. Wilson, Rev. C. O. Johnson, Rev. H. L. Winburn, college presidents S. P. Brooks, J. C. Hardy, J. H. Foster, George F. Dasher, W. T. Lowrey, John W. Conger, M. B. Adams, Paul V. Bomar, T. A. J. Beasley, E. W. Sikes, H. A. Smott, J. D. Sandefer, George J. Burnett, William L. Poteat, A. W. Van Hoose, Lee Davis Lodge, C. Cottingham, Rufus W. Weaver and Charles E. Brewer, and many other prominent Southern Baptists united with the League Opposed to Sectarian Appropriations and signed a circular letter to Congress urging the passage of the amendment. This letter has also been signed by seventy-five Episcopal bishops, by ten bishops of the Methodist Episcopal Church, South, by twenty-five bishops of the Northern Methodist Church, by more than fifty college presidents, and by leading representatives of every Protestant church, all of the signers being members of the League Opposed to Sectarian Appropriations.

"So you go to school, do you Bobby?" asked the pastor of the nine-year-old hopeful of the Briggly household.

"Yes, sir," answered Bobby.

"Let me hear you spell 'bread.'"

"B-r-e-a-d."

"The dictionary spells it with an 'a', Bobby."

"Yes(sir; but you didn't ask me how the dictionary spells it. You asked me how I spell it."

SHANGHAI UNIVERSITY DEADLOCK

A north China daily paper published the following statement by mission owners regarding the present position vis a vis Japanese authorities:

In order to correct what appears to be a misapprehension existing in the minds of the general public both in China and the United States concerning the property of the University of Shanghai, now being held by the Japanese military authorities, the representatives of the owners of the property, in a statement made to the "North-China Daily News," definitely assert that "the property of the University of Shanghai has not been returned to the owners, but remains entirely in the control of the Japanese naval and military authorities. None of the rights and interests in it has been restored to the owners."

In an official note, sent by the Japanese Foreign Minister to the U. S. A. Ambassador in Tokyo, and published by the semi-official Japanese news agency Domei on July 17, the statement was made that in keeping with the Japanese government's fundamental policy of respecting third power rights and interests, a decision had been made to discontinue the military occupation of the university premises; the army and navy forces were to leave the premises on July 5.

The note continues that "this was decided upon on condition that the university will not be re-opened until such time as it can be re-opened without complication." This note, the "North China Daily News" was informed, together with other statements which had appeared in the press, had given the general public the impression that the university property had been returned to its owners.

This is definitely not the case, and although the university was vacated on July 5, representatives of the owners have been forbidden all access to the premises.

Pastor Josiah Crudup had with him Evangelist S. E. Tull in a meeting at Belzoni last week.

Rev. David H. Butler reports two fine meetings at Eastabuchie in Forrest County and Bethel in Jones County. Good congregations and genuine revival. At Eastabuchie Pastor Butler preached, music led by Mr. and Mrs. Prine and Mrs. Ford of Petal. There were five additions. At Bethel Rev. B. E. Massey preached and 28 were added to the church, 26 by baptism.

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